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## REVIEWS OF NEW BOOKS.

DR. WHEWELL'S PHILOSOPHY REFUTED.

*Idea: or Outlines of a New System of Philosophy.*  
By A. C. G. Jobert, Author of the "Philosophy of Geology." Pp. 141. Simpkin, Marshall, and Co.

This is a small volume, but in our judgment conveys a much more extended inquiry, but in the present instance confines himself to a first essay "On causation and fundamental ideas," or, as he denominates it, "Common sense versus the Kantian, Berkeleyan, Scottish, and Whewellian Doctrines." In a word, he disputes the theory of innate causation.

He begins with Sir John Herschel's basis, that it is our own consciousness of effort which is equivalent to the philosophical value of the idea of causation, and observes:—

"We have the consciousness of our consciousness—this is certain. But when we go so far in mental abstraction, we entirely lose sight of the problem in question. That the consciousness of our consciousness should be equivalent to the idea of causation is unintelligible, for it is not possible to connect this idea, the consciousness of our consciousness, with that of the sequence of natural events. This sequence exists independently of the knowledge that we acquire of its existence. Hence Sir John Herschel's opinion, whatever view we may take of it, appears absolutely inadmissible."

Mr. Jobert next comes to consider Dr. Whewell's view of the subject, as stated in his *Philosophy of the Inductive Sciences*, and says:—

"According to Dr. Whewell's doctrine, the ideas of Space, Time, Number, Motion, Substance, Causation, &c. are not derived from experience, because these truths are necessary and universal."

"But because truths are universal and necessary, it does not follow that our ideas of them are not derived from experience. We can only conclude from Dr. Whewell's arguments that these ideas are founded on truths; and that there is necessarily, therefore, a universal external world independent of our ideas. It is from our contact with this outward world that our ideas of Space, Time, Motion, Substance, and Causation arise."

"The idea of SPACE," says Dr. Whewell, (Aphorism XII.) "is not derived from experience, for experience of external objects presupposes bodies to exist in space."

"But because bodies exist in space, without our experience, it does not follow that our ideas of bodies are not derived from experience."

"In the developments of his doctrine (Chapter III.) Dr. Whewell remarks:—

"That 'Experience gives us information concerning things without us; but our apprehending them as without us, takes for granted their existence in space.'"

"This is true; but it does not show we have an idea of things independent of experience."

"We cannot," adds Dr. Whewell, "derive from appearances, by the way of observation, the habit of representing things to ourselves as in space; for no single act of observation is possible, any otherwise than by beginning with such a representation, and conceiving objects as already existing in space."

"This is only affirming that we cannot derive the general idea of Space from the idea of particular spaces, but that it exists previously in our mind. To which it is sufficient to oppose the simple truism, that our general idea of Space is composed of ideas of particular spaces, whether these particular spaces are known to us from direct experience, or attained

by the power of our imagination, in proceeding from the known to the unknown."

"We acquire the idea of Space as we receive the impressions of outward objects, from the tenderest infancy. The impressions are at first weak, as is the power of discernment of the child. But the spacial parts, or, in other words, the outlines of objects, become more and more determined in the mind as the power of discernment increases, up to the time of mature reason, when we are able to shape into general ideas the result of our experience, and even to construct philosophical systems."

"I come now to the last argument—that our mode of representing Space to ourselves is not derived from experience; because, through this mode of representation we arrive at propositions which are rigorously universal and necessary."

"But, whether propositions, or, more correctly, whether truths are universal and necessary or not, they must be so independently of our mode of representing them to ourselves; for our ideas of them can neither make them what they are, nor change their nature. Therefore, if we find that they are universal and necessary, it must be because we have discovered that they are so, by becoming acquainted with them, or, through experience."

"It is added, as an example, 'that two sides of a triangle are greater than the third; that this is true of all triangles; true, in such a way that the contrary cannot be conceived, and that experience could not prove such a proposition.'"

"All that can be concluded from this is, that necessary and universal truths exist independently of our experience; that we know them to be so, through our experience; and that we can reach the absolute by the power of our imagination."

"That these truths exist *a priori* in the mind, is an unjustifiable, and even unintelligible assumption. The simple fact being, that the sentient principle within us enters in contact or in communion with them, and may thus recognise their necessity and universality. 'This is the only philosophy that can bear the test of common sense.'"

Dr. Whewell's argument on the ideas of Time, Motion, Number, &c., only reproduces the same fallacies, and our author sums up this portion:—

"Dr. Whewell's conclusion, 'that the axiom that every event must have its cause, is true, independently of experience,' only enunciates the fact that there is a succession of events in an outward world, independent of our ideas, or of our own existence. The doctrine developed in book iii. rests on the unwarrantable assumption that the idea of cause is introduced in our experience by the active, not by the passive, power of our nature. This completely subverts the meaning of the word *experience*, even as admitted by Dr. Whewell himself; for what could be the difference between experiential and necessary truths, if the latter truths are, as well as the others, introduced in our experience?"

Having discussed the common sense, Mr. Jobert takes up the transcendental ground, and states:—

"The fundamental fallacy of Dr. Whewell's general argumentation is that of assuming that the *thinking faculty*, in the human individual, is the equivalent of the *thought or the idea*; or can produce thoughts and ideas, by its own proper power; and that thus this faculty is absolutely independent of the outward world."

"First it is said, that 'our thoughts are something which belong to ourselves—actions of our minds—things are independent of us, we do not make them—but we make our thoughts by thinking them.'"

"By this it is premised that thoughts and things

form a real antithesis, are quite separate, and exist independently of each other. It would seem, if we stop at these expressions, that the antithesis of thoughts and things is complete and perfect; that our thoughts are independent of things in the same degree as things are independent of our thoughts. It is in this that Dr. Whewell's fundamental error lies: for things being independent of thoughts does not make thoughts independent of things."

"Firstly.—Dr. Whewell assumes that which is denied, or that which is to be proved—viz., that thoughts exist in the mind independently of things. Therefore, at this stage of his argumentation, we stop him, and say that all which follows rests on a *petitio principii*."

"Secondly.—It is not only assumed that our thoughts exist in the mind independently of things; but that we make our thoughts by thinking them.—But how we can make a thought by thinking a thought, is what Dr. Whewell does not explain; and it would be only by explaining this that he could prove that a thought or an idea exists in the mind *a priori*. For, if he cannot prove this point, before he introduces into the mind an element of thought, it will be evident that we have made a thought by thinking this element, and not by thinking a thought. Dr. Whewell is, in reality, obliged to introduce that new element, for the last proposition is immediately followed by the expressions which conclude the sentence: 'we are passive, and things act upon our organs of perception.' This is dropped at the end of the paragraph, as if unconsciously, without showing the necessary connexion which it has with the formation of thoughts or ideas; but why is it there at all, if it is not because the learned author had a secret consciousness that his principles would have been incomplete without this complementary element?"

"However, this passiveness of the mind is soon lost sight of; and it would be easy to follow the learned Doctor, step by step, in the development of his fallacious antithesis, pointing out in each argument the same error which vitiates the whole of his theory of *a priori* ideas; viz., assuming that *fundamental ideas* are, in the human mind, as independent of things as things are independent of ideas: a mistake, however, much more marked in the former edition of his works; and which, I suspect, from a few changes which are introduced in the second edition, Dr. Whewell has begun to perceive, but which cannot be rectified without the whole of his views on ideas assuming exactly the opposite form, that is, by ideas being considered as purely derived from sensations."

"I will now show, by means of a few examples, how Dr. Whewell's first fallacy pervades the whole ground-work of his philosophy."

"Sensations and ideas in our knowledge are like matter and form in bodies. Matter cannot exist without form, nor form without matter, yet the two are altogether different and opposite. There is no possibility either of separating or of confounding them: the same is the case with sensations and ideas."

"Ideas are not transformed, but informed sensations; for without ideas sensations have no form."

"From these I think the following syllogism may

"I notice here one of the most flagrant examples of this fallacy. It is said, p. 24, vol. i.:

"Facts involve thoughts, for we know facts only by thinking about them." Now this is exactly the reverse of the truth, which is that *thoughts involve facts*. The proof that facts do not involve thoughts is, that facts do happen everywhere—in the bottom of the sea—in the bosom of the earth, in the moon, the sun, the nebulae, &c., which we can never know anything about."

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be constructed, as comprehending exactly the doctrine expressed in the preceding quotations:—

"Ideas are forms of our sensations; universal and necessary truths are ideas; therefore universal and necessary truths are forms of our sensations."

"Now, as it is admitted that our sensations cannot exist without forms, and that our sensations are derived from experience, it follows that ideas are derived from experience, also; and the syllogism above is therefore fatal to Dr. Whewell's doctrine of *a priori* ideas."

To our minds Dr. Whewell's theory is completely demolished by these arguments; and he rivets the nail by many other astute remarks, *ex. gr.*—

"Locke only denied that which Dr. Whewell affirms everywhere, viz., that there are 'universal and necessary truths, or ideas, existing *a priori* in the mind, and which cannot be learnt from experience.' This is the learned Doctor's doctrine; and what he says in the above-quoted section either has no meaning at all, or is in the most palpable contradiction to his own views."

"So fallacious is the character of Dr. Whewell's argumentation, forced upon him by his unfortunate theory, that he accumulates and brings in contact, in the same page, the most opposite views; sometimes using the word *ideas* when the construction requires the word *mind*, as when he says that 'our ideas are engaged in collecting sensations,' (p. 44); sometimes maintaining exactly the reverse of the simple truth, as when he adds that 'perception of objects implies ideas'; the reality being that ideas imply perception of objects; which is admitted a few lines further, when it is said that 'we cannot conceive what space, or time, or number, would be in our minds, if we had never perceived any thing or things in space or time.' (If we cannot conceive *a priori* what space or time would be, how can we call space and time *a priori* ideas?)"

What also says Adam Sedgwick?—

"It is incontestably true that the senses are the first avenues of our knowledge, and that through them we become acquainted with external things."

After discussing some of the Scotch metaphysical school, Mr. Jobert examines the German, and first Kant, "from whom Dr. Whewell has taken the greater part of his views;" and afterwards the opiate dreams of dear old Coleridge, when he poetized the Kantian transcendentalism—his *noumenon*, or substance which is not a substance! Towards the end Mr. Jobert observes that—

"As Dr. Whewell maintains that necessary truths exist *a priori* in the mind, and cannot be acquired from experience, it follows that the only general conclusion which can be deduced from his doctrine is, that there are not, in reality, two co-ordinate elements of our knowledge; but only one, the *a priori* element; and that, consequently, his doctrine resolves itself into mere idealism, nearly similar to that of Father Mallebranche; and is only a scientific version, arranged for our time, of the universals, or eternal ideas, of the Platonic school. This doctrine, therefore, is making philosophy retreat two thousand years backwards. But it has, upon the Platonic scheme, the great disadvantage of being in opposition to the realities and knowledge progressively evolved by the human mind during the last twenty centuries."

With this we finish; and if our readers should find the illustration of this great and difficult problem incomplete or inconclusive, from the extracts we have been able to select and arrange, we would cordially advise the philosophic searcher into the most recondite truths of our nature, to make a thoughtful study of the whole of Mr. Jobert's remarkable essay.

REMAINS OF JOHN KEATS.  
*Life, Letters, and Literary Remains of John Keats.*  
Edited by R. Monckton Milnes. 2 vols. Moxon.

This work is evidently a labour of admiration and sympathy, and so strong and genuine is the feeling of the Editor, that he is sure to take the heart where he may not succeed in taking the judgment of the reader along with him. A rather more inelegantly written

dedication, than we would have expected from Mr. Milnes, to "Francis (not Lord!) Jeffrey, one of the Senators of the College of Justice in Scotland," designates the contents of the volumes as "the late memoirs and relics of a man whose early genius (as Lord Jeffrey) did much to rescue from the alternative of obloquy or oblivion;" which it however appears, from the life, was hardly done in time to be other than a very late rescue indeed, as far as the consolation of the poor ambitious author was concerned—viz., two years after the obloquy was inflicted, and, by the by, put oblivion out of the question. Keats was nearing to his grave, and though a senator of justice stood forward in his cause, might be said to have got within that now regardless class of bards, as of common people,—

"Nulla fora rabies aut stricta Jurgia leges;  
Morum Jura viris salum et sine fasces equum."

whose susceptibilities were worn out, and who cared little for criticism in the shape either of censure, praise, or justice. Mr. Milnes proceeds to state,—

"The merits which your generous sagacity perceived under so many [Query, what?] disadvantages, are now recognised by every student and lover of poetry in this country, and have acquired a still brighter fame in that other and wider England beyond the Atlantic, whose national youth is, perhaps, more keenly susceptible of poetic impressions and delights, than the maturer and more conscious [age of the; we presume, understood] fatherland."

"I think that the poetical portion of these volumes will confirm the opinions you hazarded at the time, when such views were hazardous even to a critical reputation so well founded as your own; and I believe that you will find in the clear transcript of the poet's mind, conveyed in these familiar letters, more than a vindication of all the interest you took in a character whose moral purity and nobleness is [are!] as significant as its intellectual excellence."

"Significant" is not a phrase to our taste, though we will not go the length of calling it a vile one on account of its Germanic adaptation. The dedication concludes in laudation of a name "not dearer to public esteem than to private friendship—not less worthy of gratitude and of affection than of high professional honours and wide intellectual fame," i.e. the fame of intellect; and we have quoted these passages to justify our remark that this epistle is not so elegant as we anticipated from the pen of so accomplished a writer as the member for Pontefract. But we confess, at the same time, that we are objecting to very straws and trifles, which from any quarter less highly qualified would not have provoked a remark.

Keats was by nature a poet, and in due process of time came to feel how indispensable it was for fame to cultivate composition as an art. His whole soul then became wrapt up in aspirations and ceaseless efforts to realize his conceptions and hopes. The words and phrases, inverted diction, and strained metaphors which were the blots upon the school with which he classed, gradually gave way to simpler language, and the happy thought or poetical image was now expressed in a more natural and intelligible manner. The improvement was great; and to it we owe the finest passages which can be quoted from his productions.

With the history of his family we need not trouble our readers. He was born in 1795, and brought up to surgery with a general practitioner. He disliked the profession, and unfortunately took to poetry instead; unknowing or forgetful of the prophetic advice, that—

"A life of writing, unless wondrous short,  
No wit can brave, no genius can support;  
Some soberer province for your business chase,  
Be that your helmet, and your plume the muse."

Spenser was his earliest inspiration, and it may be observed, as a defect in his writings, that he almost always set a model before him for imitation, and did not found himself on the grand cosmopolitan plan—study and learn from all,—which is better calculated to form the superior mind. About 1812 he began to compose, and for several years displayed no great mastery, and scarcely any passion. When Leigh

Hunt was imprisoned for a political offence, Keats became acquainted with him; and through him with Hazlitt, Shelley, Haydon, Godwin, and C. Ollier, the latter both poet and publisher, who offered to publish a volume of his productions. It had no success; but Keats, undiscouraged, set to work upon "Endymion," of which, after having finished three books, he writes,—

"As to what you say about my being a Poet, I can return no answer, but by saying that the high idea I have of poetical fame makes me think I see it towering too high above me. At any rate I have no right to talk until 'Endymion' is finished. It will be a test, a trial of my powers of imagination, and chiefly of my invention—which is a rare thing indeed—by which I must make 4000 lines of one bare circumstance, and fill them with poetry. And when I consider that this is a great task, and that when done it will take me but a dozen paces towards the 'Temple of Fame, it makes me say—'I have heard that I should be without such a task!' I have heard Hunt say, and [I] may be asked, 'Why endeavour after a long poem?' To which I should answer, 'Do not the lovers of poetry like to have a little region to wander in, where they may pick and choose, and in which the images are so numerous that many are forgotten and found new in a second reading—which may be food for a week's stroll in the summer?' Do not they like this better than what they can read through before Mrs. Williams comes down stairs?—a morning's work at most."

"Besides, a long poem is a test of invention, which I take to be the polar star of poetry, as Fancy is the sails, and Imagination the rudder. Did our great poets ever write short pieces? I mean, in the shape of Tales. This same invention seems indeed of late years to have been forgotten in a partial excellence. But enough of this—I put on no laurels till I shall have finished 'Endymion,' and I hope Apollo is not enraged at my having made mockery of him at Hunt's."

"Endymion" was finished in November 1817, when the author was twenty-two years of age, and at this time his biographer tells him,—

"His health does not seem to have prevented him from indulging somewhat in that dissipation which is the natural outlet for the young energies of ardent temperaments, unconscious how scanty a portion of vital strength had been allotted him; but a strictly regulated and abstinent life would have appeared to him pedantic and sentimental. He did not, however, to any serious extent, allow wine to usurp on his intellect, or games of chance to impair his means, for, in his letters to his brothers, he speaks of having drunk too much as a rare piece of joviality, and of having won 10/ at cards as a great hit. His bodily vigour too must, at this time, have been considerable, as he signalled himself, at Hampstead, by giving a severe drubbing to a butcher, whom he saw beating a little boy, to the enthusiastic admiration of a crowd of bystanders. Plain, manly, practical life on the one hand, and a free exercise of his rich imagination on the other, were the ideal of his existence: his poetry never weakened his action, and his simple, everyday habits never coarsened the beauty of the world within him."

His own speculations about the same period are somewhat crude and indefinite,—

"Memory should not be called knowledge. Many have original minds who do not think it: they are led away by custom. Now it appears to me that almost any man may, like the spider, spin from his own inwards, his own airy citadel. The points of leaves and twigs on which the spider begins her work are few, and she fills the air with a beautiful circling. Man should be content with as few points to tip with the fine web of his soul, and weave a tapestry empyrean—full of symbols for his spiritual eye, of softness for his spiritual touch, of space for his wanderings, of distinctness for his luxury. But the minds of mortals are so different, and bent on such diverse journeys, that it may at first appear impossible for any common taste and fellowship to exist between two or three under these suppositions. It is, however, quite the contrary. Minds would leave each



other in contrary directions, traverse each other in numberless points, and at last greet each other at the journey's end. An old man and a child would talk together, and the old man be led on his path and the child left thinking. Man should not dispute or assert but whisper results to his neighbour, and thus by every germ of spirit sucking the sap from mould ethereal, every human [being] might become great, and humanity, instead of being a wide heath of furze and briars, with here and there a remote oak or pine, would become a grand democracy of forest trees! It has been an old comparison for our urging on—the bee-hive; however, it seems to me that we should rather be the flower than the bee. For it is a false notion that more is gained by receiving than giving—no, the receiver and the giver are equal in their benefits. The flower, I doubt not, receives a fair guerdon from the bee. Its leaves blush deeper in the next spring. And who shall say, between man and woman, which is the most delighted? Now it is more noble to sit like Jove, than to fly like Mercury: let us not therefore go hurrying about and collecting honey, bee-like buzzing here and there for a knowledge of what is to be arrived at; but let us open our leaves like a flower, and be passive and receptive, budding patiently under the eye of Apollo, and taking hints from every noble insect that favours us with a visit. Sap will be given us for merit, and dew for drink."

Keats travelled a good deal about the country, the Isle of Wight, Devonshire, the Highlands of Scotland, &c., and his letters from those localities are pleasantly written, generally on literary topics, and with pieces of his own poetry, as suggested by the progress of his intended publication, or by circumstances of momentary impulse. It was not till the last year of his existence that the poet was touched with the essence of poetry, in the shape of Love. He has got a little impressed or conceited with his being lionized in the society with which he mixed, as "the young poet," and he writes,—

"I am certain that our fair are glad I should come for the mere sake of my coming; but I am certain I bring with me a vexation they are better without. If I can possibly, at any time, feel my temper coming upon me, I refrain even from a promised visit. I am certain I have not a right feeling towards women—at this moment I am striving to be just to them, but I cannot. Is it because they fall so far beneath my boyish imagination? When I was a schoolboy I thought a fair woman a pure goddess; my mind was a soft nest in which some one of them slept, though she knew it not. I have no right to expect more than their reality. I thought them ethereal—above men. I find them perhaps equal—great by comparison is very small. Insult may be inflicted in more ways than by word or action. One who is tender of being insulted does not like to think an insult against another. I do not like to think insults in a lady's company. I commit a crime with her which absence would not have known. Is it not extraordinary?—when among men I have no evil thoughts, no malice, no spleen; I feel free to speak or to be silent; I can listen, and from every one I can learn; my hands are in my pockets, I am free from all suspicion, and comfortable. When I am among women, I have evil thoughts, malice, spleen; I cannot speak, or be silent; I am full of suspicions, and therefore listen to nothing; I am in a hurry to be gone. You must be charitable, and put all this perversity to my being disappointed since my boyhood."

It would not do to look at such things from any height of philosophy to scan or reflect upon them. We are rather inclined to adopt Mr. Milnes' indulgences, and forget, in occasional felicities of a feeling and imaginative order, the great teachers of mankind. There is a ripple on the surface enough to interest us, and for the depths we must remember that the profound is only for the profound. We may copy Mr. Milnes' reflections on the London poets contemporary with Keats at this period, as an example of his critical powers, intermediate between these classes—

"It was, perhaps, too much to expect a recognition of what the French Revolution had done for the mind of man, from those who had spent their blood and

treasure in resisting its immediate consequences, and some intolerance was to be forgiven in those who, when conjured in the name of Liberty, could point to the system of Napoleon, or in that of Humanity, to the 'Reign of Terror.' The pious Wordsworth and the politic Southey, who had hailed the day-star with songs of triumph, had fled affrighted from its bloody noon, and few persons of generous temper and honest purpose remained, whose imagination had not been tamed down before the terrible realities, or whose moral sense had not been shocked into despair.

"Among these, however, were the men of letters, who were designated, in ridicule, 'The Cockney School.' The epithet had so much meaning as consisted in some of the leaders being Londoners, and engaged in the editorship of the public press of the metropolis. The strong and immediate contrasts between town and country seemed also to have the effect of rendering many of these writers insensible to that discrimination of the relative worth and importance of natural objects, which habit and taste requires, but which reason cannot strictly define. It is perfectly true that a blade of grass is, to the reverential observer, as great a miracle of divine workmanship as the solar system—that the valves of an unseemly shell may have, to the physiologist, all the importance of the circumfrent ocean—and that the Poet may well find in a daisy, 'thoughts too deep for tears'—but there ever will be gradations of interest in the susceptibilities even of educated and accomplished men, and the admiration which would be recognised as just when applied to a rare or expansive object, will always appear unreal and comical when lavished on what is trivial and common. Nor could these writers, as a School, be held altogether guiltless of the charge of literary conceit. The scantiness of general sympathy drove them into a coterie; and the evils inseparable from a limited intercourse with other minds, grew up and flourished abundantly amongst them. They drew their inspiration from books and from themselves, and became, in many cases unconsciously, imitators of the peculiarities, as well as of the beauties, of the elder models of language and style. It was not so much that they were guilty of affected archaisms, as that they delighted in giving that prominence to individual peculiarities, great and small, which impart to the works of some early poets an antiquarian as well as literary interest, but which had an almost comic effect when transferred to the habits and circumstances of a particular set of men in our own times. They fell into the error of demanding public and permanent attention for matters that could only claim a private and occasional interest, and thus have they not only damaged their contemporary reputation, but have barred up, in a great degree, their access to future fame."

There is much justice in these remarks. In Poetry as in the Fine Arts those who seek no farther for their inspiration than old models, however admirable, and do not worship at the fount of nature, the true and great source of all, may be graceful, pleasing, nay, sometimes beautiful, but they never can belong to the immortals. Mr. Milnes proceeds to observe upon the slashing reviews in *Blackwood* and the *Quarterly*, that "the reviewers were persons evidently destitute of all poetic perception, directing an unrefined and unscrupulous satire against political opponents, whose intellectual merits they had no means of understanding. This, indeed, was no combat of literary principles, no struggle of thoughts, no competition of modes of expression, it was simply the judgment of the policeman and the beadle over mental efforts and spiritual emanations."

"The article which appeared in the 'Quarterly' was dull as well as ungenerous. It had no worth as criticism, for the critic (as indeed the man) must be tested by what he admires and loves, not only by what he dislikes and abuses; and it was eminently stupid, for although the best burlesque is often but the reverse of the most valuable work of art, and the richest harvest of humour is among the high and goodly growths of human intelligence, this book, as far as the reviewer was capable of understanding it, might just as well have been one of those merely extravagant

and ridiculous productions which it is sheer waste of time to notice in any way. The only impression the review would have left on the mind of a judicious reader, would have been that the writer knew nothing to enable him to discuss the subject of poetry in any way, and his avowal that he had not read, or could not read, the work he undertook to criticise, was a vulgar impertinence which should have prevented any one from reading his criticism. The notice in 'Blackwood' was still more scurrilous."

No doubt political feeling had a good deal to do in influencing these reviews; but when we turn back to them we find them enunciating on many points the very same opinions which Mr. Milnes has himself expressed in the preceding quotation; and much the same as in Mr. Jeffrey's "rescue," in which, as Mr. Milnes truly states, there was, in balancing its "genius and absurdity," a "fair statement of objections to certain exaggerations and impertinences," whilst, however, the merits were summed up in a more liberal tone. After all, the general question occurs, and it is not by the abuse of foes or the flattery of friends that the real standard of Keats' genius can be measured,—it must be by a right judgment of his poems themselves. He got sadly infected with Greek mythology; and not shutting our eyes to the "fantastic fopperies of his style," (Byron), it would be still greater blindness were we to deny not merely the promise but the high talent, spirit, and genuineness of his muse. One thing is to be observed, Keats was never satisfied with what he accomplished; but ever, as if cherishing a nobler sense of what he might be capable of achieving, aspired and aimed at more lofty flights. He was not over-elated by panegyric, nor did he suffer much from, and far less die of the wounds perpetrated upon his publications by any reviewer; which ridiculous story his biographer refutes and laughs at. He writes to his publisher, Mr. Hessey, on this subject,—

"J. S. is perfectly right in regard to the 'slipshod Endymion.' That it is so is no fault of mine. No! though it may sound a little paradoxical, it is as good as I had power to make it by myself. Had I been nervous about it being a perfect piece, and with that view asked advice, and trembled over every page, it would not have been written; for it is not in my nature to fumble. I will write independently. I have written independently without judgment. I may write independently, and with judgment, hereafter. The Genius of Poetry must work out its own salvation in a man. It cannot be matured by law and precept, but by sensation and watchfulness in itself. That which is creative must create itself. In 'Endymion' I leaped headlong into the sea, and thereby have become better acquainted with the soundings, the quicksands, and the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea and comfortable advice. I was never afraid of failure; for I would sooner fail than not be among the greatest."

In short, he came to pine continually after the Ideal; and yet latterly fell deeply in love. Of this sad period, Mr. Milnes says,—

"However sincerely the devotion of Keats may have been required, it will be seen that his outward circumstances soon became such as to render a union very difficult, if not impossible. Thus these years were past in a conflict in which plain poverty and mortal sickness met a radiant imagination and a redundant heart. Hope was there, with Genius, his everlasting sustainer, and Fear never approached but as the companion of Necessity. The strong power conquered the physical man, and made the very intensity of his passion, in a certain sense, accessory to his death: he might have lived longer if he had lived less."

The anonymous present of a 25*l.* note appears to have been very gratifying, especially as it was accompanied by a laudatory sonnet. Yet his excitement grew up.

"I am passing (he writes) a quiet day, which I have not done for a long time, and if I do continue so, I feel I must again begin with my poetry, for if I am not in action, mind or body, I am in pain, and from that I suffer greatly by going into parties, when from the

rules of society and a natural pride, I am obliged to smother my spirits and look like an idiot, because I feel my impulses, if given way to, would too much amaze them. I live under an everlasting restraint, never relieved except when I am composing, so I will write away."

We close the first volume with a note of Keats upon Milton:—"There is a greatness which the 'Paradise Lost' possesses over every other Poem, the magnitude of contrast, and that is softened by the contrast being ungrotesque to a degree. Heaven moves on like music throughout."

"Hell is also peopled with angels; it also moves on like music, not grating and harsh, but like a grand accompaniment in the bass to Heaven."

(To be continued.)

#### HOLLAND AND HER COLONIES.

*Holland and the Dutch Colonies.* By John Macgregor, M.P. Whittaker and Co.

Is one of those valuable digests of masses of information with which Mr. Macgregor has enriched our statistical, commercial, and political literature. In the introductory remarks he expresses much admiration for the Dutch character; of which he says—

"Holland has owed her prosperity—partly to necessity—partly to her situation between great rivers flowing down from the centre of Europe, through her small territories, greatly to the thrift, enterprise, and bravery of her people; and, aided by these physical and moral circumstances, quite as much to her liberal and enlightened commercial policy."

"The Dutch may not, in the eyes of many, be the nation most to be admired in Europe; but they will stand high, if we judge them according to their merits, and value them on the standard of what they have done."

"By their hatred to tyranny and oppression, they have afforded the first durable example of free and religious liberty to the rest of Europe. To a country almost floating on the waters, and subjected to sudden inundations, they have given a firm foundation, and raised formidable barriers to the inroads of the floods and of the ocean. They have, without stone or timber in their country, built spacious cities and superb edifices; the foundations and superstructure of which they have carried down from afar. Without possessing, at home, any one material used in the construction of a ship, they have built navies that have swept the flags of their former tyrants from off the ocean, and they have disputed the seas with the most formidable fleets. Without arable land, their cities became granaries for supplying Europe; and with a territory not so extensive as Wales, and the people at all times subjected to heavy taxation, their army, their fleet, and their commerce have enabled them to rank high among the nations of Europe."

"Although under Napoleon their commerce was nearly annihilated, that statesman will be greatly in error who classes the kingdom of Holland among those which now stand low in political consequence. There are great riches still in Holland. It is a country in which there is less suffering than in any other in the world: there are no poor-rates; yet those in distress are better sheltered, clad, and fed, than in any other part of Europe. Benevolent institutions for all necessary aid, whether to the orphan, the sick, the blind, or the lame, are found in every town in Holland. The principles under which all is managed are—no waste, no extravagance, no jobbing in the direction, that all who eat, if in health, must work, and for all who can work there is no excuse for being idle, as the municipal administrations are always prepared to employ the unemployed. Begging is there a profession that cannot be allowed. How different to all this is the condition of Spain!"

The causes of wealth in the state are observed to be "persevering industry in the pursuit of gain—continued by each individual during life, and transmitted by each to his successor; and the most extraordinary frugality in the manner of living—joined to the universally governing maxim among the Dutch, that it

is a disgrace not to live upon much less than one's income."

But (there is always a but) "the necessities of the state taxed consumption, when the occasion required, at enormously high rates; extending this taxation even to corn—to grinding at the mills—to the baking of bread—to butter, fish, fruits, legacies, sales of houses, lands, &c."

"The land and other direct taxes yield at present about the same revenue as the customs and excise, and the whole taxation has not been equal to the expenditure since the Belgium revolution."

"Since the peace of 1814, Holland has in many respects departed from the liberal commercial principles under which she flourished. Following the example of England, differential tonnage duties in favour of her own flag, and a monopoly of the colonial trade, have been established—and, lately, pernicious corn-duties have been legalized by the states-general. Bounties (not drawbacks) are also paid on the exportation of sugar refined in Holland. The taxation, in consequence of these evils, and of maintaining a large army since the separation from Belgium, has been oppressive; yet the national credit has been maintained, and the tariff of duties on foreign commodities is the lowest of any country in Europe, excepting those of Switzerland, Tuscany, and Turkey."

The tables, details, and reasonings defy our reviewing capabilities; but the busy manufacturing and trading world, who have any concerns with Holland or her colonies, will find all needful intelligence in these pages.

And apropos to such matters, there has just appeared in the *Glasgow Examiner* a rather novel and singular plan for establishing a *British Zollverein*; which may, by possibility, have some connexion with the labours of the honourable member for that city. The proposal is—

"No duties between Great Britain and her colonies, including all countries which do not charge us more than 10 per cent. duty on any article."

By a British Act of Parliament, all countries to have the privilege, at any time, of joining this British commercial league, with which it is intended to counterbalance the German Zollverein and North American Union of States.

"All foreign countries which do not join the British league to be charged 20s. on timber, being the difference of freight betwixt Quebec and Memel; 14s. on sugar; 10s. on spirits, in addition to excise duty on the native article."

"Present corn-law to be perpetuated, except that there will be no duty when the price rises to 54s."

"All other articles now in the tariff to remain as at present."

"All articles not in the tariff, excepting cotton, sheep's wool, honey, and raw silk, to pay 10 per cent. on the value in this country."

"The foreign price of gold to be done away—the price hereafter to be that indicated by the foreign exchanges, so that bad times will hereafter raise the price of the commodity, gold, in which foreigners and annuitants are alone interested, instead of, as at present, the price of money (to keep down the value of which is the interest of all classes in Great Britain and her colonies, except the mere annuitants.) That the present and all future national debts must be viewed as being merely a claim on the realized property of the country, although the trade will feel it just and equitable that the surplus of the revenue from trade, after paying the current expenses of the Government (this being viewed as indicating the amount of protection to native industry) be handed over to the Commissioners of the Revenue from Property, which hereafter should not interfere with the office of Chancellor of the Exchequer. Thus could colonies be made integral parts of the empire, which never can be the case till we arrange the national debt."

The author or authors of this plan maintain (we cannot see on what grounds) that universal suffrage is indispensably necessary towards carrying it out. The main principle appears to be to limit the Money Power, which is now hurtfully exerted against Property and Labour; and Glasgow will be stand at the head of the "Suffragists,"—the other headquarters of manufactures and commerce, Manchester, Liverpool, and Birmingham, being quite unfit for the position. Of these it is said—

"Manchester has already moved, and, unfortunately for the working classes, gone too far in the theory of political economy, or, in other words, 'cheapness,' while its press and leading men, by strongly advocating an adherence to fixed standard ballismism, as the country's monetary principle, are threatening the working classes with the second of the two necessary effects of Sir R. Peel's legislation—'diminished employment,' the first having been 'reduced

wages,' as we have shown above. The safety of the institutions of the country, and the saving from starvation of our working classes, is one and the same thing; and Manchester—as unable to save the people—would only upset society itself, if permitted. We would not be understood as objecting to the principle of Free Trade, or the mutual interchange of commodities, but to the Manchester principle of free imports without any reciprocity."

"Birmingham, too, like Manchester, has carried its principle—paper money—too far, and has thus, almost fatally, injured a principle which must be the regenerator of this country. We agree with the Birmingham school that we cannot make money too cheap, but we hold that it must ever remain practically convertible. We agree with Birmingham that gold and silver should only be demandable at the British or market price of gold, as compared to other commodities in this country. We wish to see a bulletin basis to the circulation, holding that a bank note may depreciate from the public's opinion of its insecurity—which renders it practically not convertible into the country's commodities—although we will never be behind in proving that all other apparent depreciations are in reality only the natural and proper appreciation of gold, arising from its becoming scarce, which necessarily appreciates all other commodities as compared to the bank note. We have thus shown that Birmingham can never originate a great practical party, or organize an executive which will be able to feed the masses."

"And it is easy to see that the public opinion of Liverpool is not now under the control of the men who gloried in such representatives as Canning and Huskisson, because its views in the present day go only to state a few superannuated pensioners of the country, and do not rise to the generous attempt to feed the country's millions. We would not be understood as underestimating the importance of practically immediate retrenchment, but we see that to expect any great immediate alleviation from this source is to deceive ourselves and the country; and we therefore object distinctly to the assumption of our Liverpool friends, that in 'cheese paring' is to be found the immediate cure of our overwhelming national evils under which this country now suffers, and the greater calamities we have in prospect. "If financial associations or leagues show us that Liverpool's views extend not to principles of money, but only to sums of money."

Argyl.—LET GLASGOW FLOURISH.  
With the tree that never grew,  
And the bird that never flew;  
And the bell that never rang;  
And the fish that never swam!

#### ANECDOTIC ILLUSTRATIONS OF LIFE.

*The Business of Life.* By Catherine Sinclair, Author of "Jane Bouverie," &c. &c. 2 vols. Longmans.

We have rarely met with a book the review of which was so pleasant and easy to us as this new work, from the hand of a writer whose talent and goodness have already so highly and universally recommended her that no panegyric of ours could do her any service. Her view here taken of the *Business of Life*, is pious not austere, humane not pharisaical. She takes the text of St. Matthew, and follows the course of Christ's mission as recorded by him, setting up the example for imitation, and commenting upon the pattern as affording the surest paths to happiness in this world and hope for that which is to come. In doctrine she is firmly Protestant, and, in some measure, resembling Dr. Chalmers; teaches, as his posthumous remains are now doing, the way to eternal life, but in a manner more likely to produce effects upon the general mind than even the more recondite labours of that estimable divine. With Miss Sinclair the applicability is simple and ready, and comes home to every bosom; with Chalmers there is more of learning and theological research for elevated understanding, but less for practical and popular utility. This is a great tribute to the former; but we think it can be truly offered without disparagement to the latter. Having said so much, we shall commence our agreeable duty by quoting the character of Dr. Chalmers as, in our opinion, justly and skillfully drawn by Miss Sinclair:

"Our Divine Lord never rested in his mission, and while rooting up old prejudices and planting a new church, his increasing labours were essential as an example to those who should follow. During more modern times, the late Dr. Chalmers used frequently to lament that in the establishment to which he then belonged himself, there are no situations of learned leisure, in which great theological works and deep theological researches could be achieved, for which reason, as he observed, all the standard works of divinity in our language are by English divines; and the text-book on which he grounded his own celebrated course of lectures on



divinity was Bishop Butler's 'Analogy.' Chalmers compared the ordinary clergy to light fishing skills that ply near the shore; but, he said, the learned prelates of England were ships of magnitude, lying at rest in the harbour, until their services were wanted; but when the hour of danger came, then they bent their sails and spread their canvas before the breeze, advancing in dignity and power to defend the ancient bulwarks of Christianity. It may be testified even by those who pretend not to measure the height of such a genius as that of Chalmers, or the depth of his intellect, that never, perhaps, was there a mind more nobly candid in its estimate of either the persons or the churches opposed to his own, or whose benignity of disposition bore a more attractive resemblance to that of the master whom it was his continual endeavour to imitate and to serve. Friends who knew him well, would have gone to Chalmers with less hesitation than to any man alive, to confess their perplexities, their ignorance, or even their faults; and he probably never disappointed the hopes, or mortified the feelings, of a single person who trusted to his kindness. There was a beaming benevolence, mingled with the bright intelligence of his manner, which at once bespoke confidence and regard; while his delight in imparting comfort, or in affording information, was singularly pleasing. On one occasion, amidst a small circle of friends, he was asked some questions relating to a subject of civil and religious interest then under legislative consideration, and he began by making a calm and deliberate reply: gradually he warmed with his subject, and spoke with increasing rapidity, until, at length, carried away by the torrent of his own thoughts, he suddenly stood up and made a speech, lasting for about half an hour, which none who then heard it can ever forget. It seemed as if the very walls had ears, so intensely was he listened to while he discussed the subject of Catholic emancipation, in an oration so brilliant for eloquence and power, that had it been heard in Parliament the effect would probably have been like that of Sheridan's celebrated speech, when the house adjourned because no one under his influence could form a dispassionate judgment. The mind of Chalmers was indeed a noble instrument, tuned to harmony within and without; but one human weakness lingered always behind, that whoever he thought well of might play upon it any tune they pleased. Chalmers never courted popularity, which he compared to an overgrown monster, with its head in the clouds and its feet in the quicksands; but he delighted, like his great Master, in a small rural congregation; and, in imitation of his divine Lord, as in this chapter described, avoided any concourse merely met for excitement."

But our readers are well aware that we do not consider the miscellaneous pages of the *Literary Gazette* to be a fit medium for polemical discussion, or for inculcating the graver truths of religion. We respect the latter too much to like to see its important principles in juxtaposition, perhaps, with a popular tale or piece of lighter variety. In pursuing our notice of these volumes, therefore, we adopt a plan which we trust will furnish entertainment as well as inspiration. Miss Sinclair has illustrated her theme by a number of valuable moral axioms, curious aphorisms, and interesting anecdotes; and we are gratified to find that a selection of these may be separated from the text, and stand by themselves as a *Cento* (as we think) of no common attraction for the general reader of every class and disposition. They follow as they occur, and need no putting in order, or introduction, or remark:

"When the Rev. Mr. — once heard an infidel jestingly say, 'I always spend the Sunday in settling my accounts,' that venerable minister turned round and said, in an accent of solemnity never to be forgotten, 'You may find, sir, that the day of judgment is to be spent in exactly the same manner!'"

"It was the advice of a celebrated lawyer, once, Clerk of Eldon, that in arguing on any subject the weak points should be chiefly defended, as the strong ones can take care of themselves."

"Voltaire boasted that with one hand he would

overturn the edifice of Christianity which it needed the hands of twelve Apostles to build; but in these days the very press which he used at Ferney for printing his blasphemous works is actually brought to Geneva for blighting the Holy Scriptures; so that the very engine with which he projected to destroy the Bible is now engaged in its service."

"A naval captain, whose Christian principles had completely cured him of swearing, abolished it once on board his ship by this good-humoured expedient. When reading some general orders to his crew on the quarter-deck, he said in conclusion how much it would oblige him if they were all to give a solemn promise on the spot that on board H.M.S. A. he should be allowed positively to swear the first oath. This proposal was acceded to with three cheers, and no opportunity, during all the subsequent years of his command, was ever once given to the men by their captain to follow him in so bad an example as profane swearing."

"When that pious monarch Louis XVIII. was urged to encourage the assassination of Napoleon, he mildly answered, in the truly Christian spirit of not retaliating, 'In our family we are murdered, but we never commit murder ourselves.'"

"Our late pious monarch George the Third, after he was blind, repeated the Psalms for the day audibly in church always, as perfectly as if he could have seen the book before him; and in his Majesty's Prayer-book, it was found after his death that he had written with his own hand beneath the sentence 'George, our most gracious king and governor,' these words, 'An unworthy sinner.'"

"Some Russian saints in the catacombs at Kiev, once with their own hands built themselves into the niches of a stone wall, leaving only a small crevice open, through which to receive food, and having remained there till death, they one by one expired in the conviction probably that by this meritorious sacrifice they had entitled themselves to a place in heaven."

"A curious instance of providential preservation is mentioned in French history, which, though insignificant, shows how little men can foresee the means of their own safety in danger. During the massacre of St. Bartholomew, the Chaplain of Admiral de Coligny sheltered himself in a hay-loft, where he was supported for several days by means of a barn-door fowl, which laid an egg daily near the place of his refuge."

"When the prebendary of Canterbury objected once to read a brief in church on behalf of a fund for the French refugees, because it was contrary to the rubric, the archbishop gravely replied, 'Charity is above rubrics.' After Tillotson's death, a large bundle of papers was found, on which he had written—'These are libels; I pray God to forgive the authors as I do.'"

"It is singular sometimes how men will encourage their neighbour in what they would disapprove of in themselves. Not long since, nearly all the diamond merchants in London were Quakers, who would not have worn jewels themselves, nor allowed them to decorate any of their families or friends; and it is notorious that doctors, who disapprove of luxurious eating, generally give to their friends and patients the most splendid entertainments."

"Let others dispute while we enjoy.—A learned prelate once remarked, that superficial Christians, who devote their whole time and thoughts to controversy, are no wiser than if musicians, instead of ever practising their instruments, gave up entire days to contend whether they should use upright or horizontal pianos."

"In the reign of Henry VIII. seventy-two thousand executions took place for robberies alone, exclusive of the innumerable religious murders, amounting on an average to six executions a day, Sundays included, during the whole reign of that cruel and persecuting monarch."

"It was a strange expression in the last will of Luther, when, after the arduous labours of his active, zealous life, he was at length called to his eternal rest, and had recorded these words respecting him-

self, 'I am well known in Heaven, and Earth, and Hell!'"

"Many, like the Pharisees, find fault with every way in which religion is represented to them. If too easy, it encourages vice; or if too severe, it is incompatible with the business of existence. A popular preacher once, who had trimmed his sermons so as to suit the taste rather than to awaken the consciences of his congregation, being complimented on his death-bed on the crowds that had always gathered round his ministry, turned away in an agony when he reflected how little he had sent the arrows of conviction home to the hearts of his hearers, and exclaimed in a tone of deep self-reproach, 'I was fiddling when Rome was burning!'"

"When George III. heard one of his courtiers observing on the importance of all persons in authority being of genuine religious principle, he said, 'Such are the men I have sought; but those distinguished by habits of piety prefer retirements; and, in general, the men of this world must transact this world's business.'"

"A French author well observes, that 'Christians are like wheat in a field in this respect, that the emptiest heads are carried highest; but when they became filled with grain, then they bend modestly down;' but we easily see the folly of pride and vanity in others; yet endow ourselves with imaginary merit, and would have others believe the flattering portrait to be just."

"It is singular that, as men must believe in something, the greatest sceptics in the solemn truths of religion are peculiarly credulous about apparitions, omens, and also in such mysterious trifles as animal magnetism, dreams, warnings, and presentiments, of which superstitious credulity, many strange instances are on record. Lord Byron was haunted all his life by the recollection that a fortune-teller had foretold his death at the age of thirty-seven; and when taken with his last illness, that idea repressed, his physician declared, the energy of spirit with which he might otherwise have struggled through the disease. He had two unlucky days in the week that he always dreaded. The ardent and talented Shelley, too, an infidel on other more important subjects, had a familiar, who warned him that he should perish by drowning, and such was the fate of that unhappy and ill-guided genius."

"It was a saying of King Charles I., who had a very faithful monitor in one of his chaplains, that 'he carried his ears to hear other preachers, but he carried his conscience to hear Dr. Sanderson.'"

"Louis XV. remarked, 'truth reaches the ear of a king in the same proportion that money reaches his coffers—one per cent.' 'To dispute the opinion of a king,' says Sandi, 'is to stain your hands with your own blood. If the monarch says at mid-day that it is night, hasten to agree with him, and add, that the moon is clear, and you see the stars.'"

"It was a striking remark of a converted Indian, when he overheard some strictures on too great eagerness in religion, 'Surely it is better that the pot should boil over than not boil at all!'"

"When Pope Pius V. was dying, he made this despairing exclamation: 'When I was in a low condition, I had some hope of salvation; when advanced to be a cardinal, I greatly doubted it; but since I came to the Popedom, I have no hope at all.'"

"A lady who was desirous to try the impossible task of serving both God and Mammon, having consulted a venerable clergyman some time ago whether she might not still enjoy a taste for dress and fashion without being sinfully vain, he replied in the negative, adding, 'Whenever the tail of a fox becomes visible out of the hole, you may be sure the fox is there.'"

"An old housekeeper at Towcester used, when she showed the family portraits, to say, 'This is, Sir Robert Farmer, who lived in the country, took care of his estate, built this house and paid for it, managed well, saved money, and died rich: this is his son, who was made a lord, took a place at court, spent his estate, and died a beggar.'"

"A distinguished nobleman, now in the Highlands, who lives constantly among his own people, is so

gratefully beloved among them, that some years ago, when they understood he was in debt, they subscribed, in the true spirit of the olden time, 20,000*l.* for their chief, and were with great difficulty persuaded that this generous mark of attachment was not required."

"It was a beautiful idea of the infant astronomer who said that the stars were 'holes in the sky for the glory of God to shine through.' Another admirable answer, also, of a child, was, when asked if there were any place in the universe where God is not, and he unexpectedly replied, 'Yes, God is not in the thoughts of the wicked.'"

"It is a pleasing anecdote related by Leigh Richmond, that when he asked one of his own young children what could be the reason that everybody loved her, she replied, 'Because I love everybody.'"

"It was a fine expression of a pupil in the Deaf and Dumb Asylum at Paris, who was asked, by a stranger visiting there, 'What is eternity?' and he replied, 'The lifetime of the Almighty.'"

"The Gentiles got beyond the Jews, and in families, those who have been a grief and reproach to their parents become sometimes their chief credit and blessing. The father of Sir Isaac Newton used to say of him when a boy, that 'if Providence took away one of his family, he could best be spared.'"

"Those who have been permitted to try worldly honour in its highest and best forms, have still found that it only gave them the opportunity to certify from experience, how little wealth and greatness contain that elixir of happiness which all men seek. It was when the late Lord Melville had attained the highest pitch of honour and dignity as Secretary of State in Great Britain, that he said with deep emotion, after the late Sir John Sinclair had wished him many happy returns of the year, 'Let them be better than the last, for I scarcely recollect having spent one happy day throughout its whole course.'"

"Never had any earthly monarch more subservient courtiers than Louis XIV., who had one day told the Marquis d'Aulnay that he thought the landscape on his estate injured by some large trees that stood in the way. Next morning, the marquis again led his majesty to the same spot and asked if his opinion were still unchanged; and when the king replied that it was, a signal from the marquis caused them instantly to fall prostrate on the ground, the trunks having been sawed nearly through during the night, and ropes attached ready to pull them down. When Louis saw them thus disappear as if by enchantment, he started, and the ingenious marquis politely said, 'They have displeased you, sire, and ought to disappear.'"

"It was a fine feeling of sympathy and friendship expressed by Desmahis, a French author, who says, 'Lorsque mon ami rit, c'est à lui de m'apprendre le sujet de sa joie; quand il pleure, c'est à moi de découvrir la cause de son chagrin.'"

We might readily have multiplied our selections; but there are enough, we trust, to show how much the reading of the fair author has enabled her to diversify and enrich her more solemn parts. She has, indeed, produced a book not to repel the more unthinking, whilst it is sure to command the attention of the thoughtful. It is an excellent production for families and persons engaged in education; and we cannot part from it without, in justice and in individual admiration of the benevolent and right-minded writer, quoting the following passage which regards her and her motives personally:

"The result of much prayerful thought, of much earnest conversation, and of very diligent perusal, having shown the author what are at least the obstructions of inexperienced Christians, she has been encouraged to offer them a manual which has been above twenty years past in gradual progress for her own benefit; though until now, when put in the press, no eye ever saw it but her own; therefore no one is, in any degree, answerable but herself for its defects. While gathering, in the vast garden of thought, some flowers for her private use, she only supplied the string that tied them together, and, avoiding every subject of unnecessary controversy, she endeavoured to collect a short and perfectly

simple summary of faith and of essential doctrines. In attempting this she has benefitted by the study of many eminent authors, and from an extensive and diligent acquaintance with such very instructive commentators as Horne, Henry, Scott, Doddridge, Barnes, Sumner (now Primate of England), and Bishop Pearson, of whose mind it was so justly remarked that 'his very dust is gold.'"

"This collection was originally intended by the author to be the last book that in her own closing days she should refer to, for the confirmation of every Christian hope, when on the eve of exchanging a known for an unknown world; and most truly can she testify to the personal benefit, in the meanwhile, which every Christian might derive, by each individual for himself arranging such a volume, deliberately and seriously considered, of preparation for the last scene of his own earthly existence."

#### CULTIVATION OF TASTE.

*English Repetitions, in Prose and Verse, &c.* By J. F. Boyes, M.A. Whittaker and Co.

DESIGNED for the use of the senior classes of schools, the compiler has prefixed to this pleasant volume an introductory essay, in which he inculcates the advantages to be derived from cultivating the Taste, and emotions connected with that faculty, which we entirely agree with him are too much neglected in most of our systems of education. He would have the study of the classics not to absorb all, but be conjoined with a regular course of this description; and he observes:

"It is frequently remarked, sometimes with regret, sometimes with triumph, that the present age is not a poetical one; by which those who make the observation probably mean, that it is neither creative nor susceptible."

On the latter point he continues:

"If the assertion is true, the fault must be mainly our own. We possess the common elemental perceptions on which the sense of beauty depends; we also possess those advantages which civilization, short of extreme luxury, affords, by its refining effect on our general feelings, by its exhibition of adaptations and utilities, which would otherwise have been unknown, by the numerous models and examples which it offers to our view, by the leisure which it often gives us for observing them. For the formation of taste no further conditions have been required by those who have made this subject their study. Our present manners or institutions may not be of the most romantic kind; but we are not bound either to or by them. There are, however, it must be admitted, some opposing influences: of all enemies to mental refinement, the greatest is allowed to be a sense of necessity; and the demands of the fancied necessity of making a fortune may be to a man in civilized life almost as importunate and exclusive as the real necessity for getting a meal to the savage in a wilderness. A mercantile nation will never altogether shake off this pressure; but it would be well to modify it, and to correct some of its evil influences, if possible."

"How many are there, amongst even our better classes, for whom it cannot exactly be alleged as an excuse, that they are devotees to abstract science, or to any particular mental pursuit, who view imagination as something dangerous and explosive, and taste in literature or the fine arts as utterly useless, or I believe the term is, unproductive; though I do not know how that can properly be termed unproductive, which is capable of affording gratification, lasting and independent, when our efforts to produce wealth have ceased, and when mere wealth, without mental resources, has ceased to produce pleasure. It would be well for such persons, if they could be induced to lift their eyes from the ground, to look around them, and consider what our national condition would be, were it not for other influences to which they contribute—nothing. If the existence or prevalence of such a class is in any degree owing to a defective mode of education, it is much to be regretted."

\* "Amongst the impediments to the cultivation of the taste in the present day may be mentioned the temptation

The good sense of these observations, and their applicability to all we see around us, require no comment; and it is equally true and equally applicable, that "When we are pouring mere knowledge into the mind, we do so too often forgetting how important the feelings here alluded to are to the disposition and character; forgetting, that it is rather by that which affects the feelings, than by that which informs the mind, that a man is considerate, generous, affectionate; forgetting how much real wisdom there is in sympathy, how much that ennobles in sincere admiration; forgetting, that in neglecting to educate the sense of the beautiful, we are disregarding that which is as peculiarly a characteristic of man as the light of reason, as the faculty of speech, as the gracious and refreshing gift of laughter, as the relief and eloquence of tears. This capability we have no right to leave to chance influences. Youth is the time of which we must take advantage, if we do not wish to find the mind overlaid and pre-occupied."

As we proceed to view the matter in other lights, we are told—

"Amongst other unfavourable influences, the pursuit and progress of science have been represented as somewhat opposed to the emotions of taste. This may be true of that description of science which is mainly intent on the taking out of patents; and there are many self-educated men of science, it must be allowed, who, whilst they are to be admired for their talent and perseverance, are to be pined for their inability to sympathize with mental cultivation of a kind differing from their own."

How often have we made the same remark when noticing the absolute dislike to literature generally manifested at the meetings of the British Association. There is not one member in a score who is not wrapped up in his own pursuit; and wonderfully ignorant of matters foreign to it, and especially of the refinements of culture and expansion of taste. And in other circles, too, where better might be expected, there is nearly the same absence of intellectual growth and feeling; for "the classics, even though pursued for a long time, and with very considerable success, are not of themselves sufficient to educate the taste properly; and to this, any competent judge, who has resided at either of our universities, will bear witness without much hesitation."

The writer, as a remedial means, goes on to advise the exhibition of good English models for study; and has made the selection now before us to that end, with much judgment and discretion. In giving his reasons for choice or rejection, he lays down certain rules, some of which are worthy of general attention from the guides of instruction. For example:

"There is one class of writings against a frequent and indiscriminate study of which I would in passing presume to offer a caution, not so much on account of any particular details, as because they give altogether a bad tone to the mind. I refer to personal or severely satirical writers. A young mind ought not to be often tempted to dwell on the darker parts of the human heart, or on pre-eminent examples of

to aim at some specific knowledge 'with quick returns,' rather than at what may be called mental culture; the early initiation of the young into the proceedings of the social life of the more mature, engrossing the attention with a thing so shifting and transitory as outside manner, rather than with pursuits which are essentially and radically civilizing; the premature exhaustion of the feeling of wonder. A London-bred lad of twelve or thirteen has seen more novelties and spectacles, natural and artificial, than his grandfather had seen at five-and-twenty. What is still more questionable in its effects on the very young, is the profusion of humorous and cleverly sarcastic works meeting the eye at every turn: this is bad in various ways. The laugh of the boy should have as little in common as possible with that of the cynic; he should not be supposed or made to understand those social artifices and insincerities at which such works are chiefly aimed; as his spirits do not flag he does not require stimulus; nor should he be tempted to set the highest value upon that which may exist and may be appreciated with the least expense of labour, knowledge, or feeling,—the power of making a joke. Wit and humour are delightful faculties, society would be but dreary without them. I only speak of them here as they act in their excess upon the young."



evil. It should not be led, at any rate frequently, to view man through the atmosphere of a workhouse or a gaol with Crabbe, or through the more dignified gloom of a feudal dungeon with Byron; and certainly, with the exception of a few passages here and there, the works of our great satirists should be avoided; though they wrote with a good object, and not beyond the truth, they showed the truth too nakedly for very young eyes. In addition to other reasons, such a study favours far too much, or, I should perhaps say, acts unfavourably upon, that disposition to personality which is always very active, and for good reasons, in the young; but which predominates after the period of youth in mean and weak minds; nay, in all, if not corrected by guidance from particular to general truth: this disposition, whether in the cottage or the mansion, constitutes essential vulgarity of mind."

The following is also critically just:

"The fault of our own day, on which I shall chiefly dwell here, because the young are more likely to be led astray by it, is a contention and affected mode of expression, which is evidently often re-acted on the thoughts of the writer. The unjustifiable liberties which have of late been taken with language are not without some show of reason. Those who have adopted the fantastic usages here referred to, have been strongly impressed with the importance of the power of language, and of variety of expression, and with the difficulty, from year to year increasing, of addressing themselves forcibly to the public ear. Mere ordinary writers would never have discovered this difficulty, but would have gone on endlessly with some two or three thousand stereotyped phrases, content with the belief that power of diction consists in the fluent use of joints of sentences ready made to hand; while those who have fallen into the error have so much intrinsic beauty of thought and often of diction, that a simple and sincere use of language might have amply sufficed them, without extraordinary words, inverted constructions, and far-fetched metaphors. With these, the works of Shelley, Keats, and one or two of our most admired living writers, are deformed; and here and there rendered almost unintelligible. In the straining after novelty of expression, lines are often produced which could not possibly have been the result of anything like a natural process of thought. These writers do not relieve their readers, as was formerly the practice, by drowsy commonplaces; but by some downright lively absurdity occurring in the midst of passages, otherwise, of exquisite felicity. We talk about a return to simplicity, and about giving up the Classics: never were our Greek, and Latin, and indeed all our philological resources, put into requisition more severely than they have been by some of the favourites of the present day. A grotesqueness, different in kind, but probably with the same object, has been introduced into prose by a very clever living writer; of course I refer to Mr. Carlyle. 'I would admit you among my hundred,' to use the words of Lear; 'only I do not like the fashion of your garments. You may say they are German, but let them be changed.'"

With this we conclude our extracts from Mr. Boyce's useful and tasteful production; though we cannot deny ourselves the gratification of adding one of his selections wherewith to close our cursory notice:

#### "FROM THE EPIQUE ON THE DEATH OF HIS WIFE.

"KING. (Bishop of Chichester, 1391.)

"Sleep on my love in thy cold bed,  
Never to be disquieted:  
My last 'good night!' Thou wilt not wake  
Till I thy fate shall overtake;  
Till age, or grief, or sickness, must  
Marry my body to that dust  
It so much loves, and fill the room  
My heart keeps empty in thy tomb.

"Stay for me there, I will not fall  
To meet thee in that hollow vale:  
And think not much of my delay,  
I am already on the way;  
And follow thee with all the speed  
Desire can make, or sorrows breed.  
Each minute is a short degree,  
And every hour a step towards thee.

At night, when I betake to rest,  
Next morn I rise nearer my west  
Of life, almost by eight hours' sail,  
Than when sleep breathed his drowsy gale."

#### CENTO.

Wood Notes: the Silvildium Poetica of M. Casimir Sarbievius, &c. By R. C. Core, M.A., Hon. Canon of Durham, &c. Newcastle: Richardson. London: Rivingtons; Smith.

SARBIEVIUS was of noble parentage, and born in Plock, Poland, 1595, distinguished by his genius and acquirements, Ladislaus VI. made him one of his chaplains, and often the companion of his hunting excursions, on which occasions whilst the king was pursuing his sports the chaplain was composing his poems to sing them. They are frequently alluded to by subsequent authors, and Grotius, Joseph Warton, Coleridge, and others, speak highly of their merits. Sarbievius died at the age of forty-five, above 200 years ago, and a full edition of his productions, the first that included these *Wood Notes*, was published at Paris, in 1759. Coleridge classes his latinity and ideas immediately after Lucretius and Statius; and the present translator has enabled us to compare his spirit and metrical merits with their transfusion and imitation in the English language.

The Rev. Vicar of Newcastle has also treated us with twenty original sonnets of his own, entitled *Musings at Tynemouth*; and the little work is got up in a peculiarly neat and appropriate style. No farther introduction appears to be necessary, and we have only to exemplify the very pleasing and poetical beauties of these very musical compositions. The second Silvildium addressed to the Dew (*ad rorem*) offers a fair choice: it commences thus—

I.  
"Placidi Rores matutini,  
Qui sereno lapsi celo  
Mollia florum  
Versiculorum  
Ocellatis folia;  
Qui forentibus in conchis  
Latè virentes  
Æquore praei gemulatis;  
II.  
"Vigiles hortis ab Eois,  
Florum Rores olitores,  
Arida pratis  
Ora rigatis  
Urnulis argenteis.  
Vos Auroras fulgurantis  
Tactibus imber,  
Guttulæ cæsi descendunt."

We need not quote more of the Latin, for the translation is a happy copy—

I.  
"Gentle dews of early morning,  
Who descending, heavens own lending,  
Are with sparkling eyes adorning  
Flowers, all beauteous colours blending.  
Ye who gleam in budding shells,  
Where the flowing meadow swells!

II.  
"Wakeful, ye from eastern bowers  
Flora lend, her herbs to send her,  
While from silver urns your showers  
Do the parch'd mead thankful render:  
Silent rain, by bright dawn given!  
Fattening drops from teeming heaven!

III.  
"Glistening milk of yellow morn!  
From the nipple straggling tippie  
Little pets in perfume born,  
While with ruby lips where ripple  
Wreathed smiles the roses press,  
Court'ring mother's fond caress.

IV.  
"Little stars of night retiring,  
Heaven's distilling each drop spilling,  
Bright stars ye! the swains' admiring!  
Tears! the dews meek eyes filling  
As with dewy cheeks they mourn  
Night's departure, day's return.

V.  
"Friendly dews! with faithful guiding  
Show where roving, feeding, loving,  
Sought the stag at last his hiding,  
Cautious through the covert moving!  
Show your King the cloven horn  
Gentle dews of early morn!"

This single specimen may suffice for the classic Pole and his classic renderings; and we now add two

of Mr. Core's own sonnets, to illustrate the last portion of the pretty volume, choosing one of the sea and one inland, not as the best, but as most descriptive of the locality, rich in wild and natural landscape:—

#### THE CLIFF.

"Brief while ago here close beneath the light,  
(Light then like phantom flame that lures to doom)  
As broke the storm-stay'd morning through the gloom  
A harrowing picture shock'd the tortured sight.  
There lay a stranded bark—here pressed a throng  
Bound to the struggling crew by every tie  
'Fore God and man most holy.—The child's cry  
Smote on the father's ear, while close and strong  
Rang the wild shout for help.—An outstretch'd arm  
Seem'd as 't would reach them, and the bitter tear  
Mix'd with the spray, fell on them.—What! I so near  
And yet all lost?—Yes even so!—Still warm  
With life and love they sank beneath the wave—  
Then rose to claim their welcome—from the grave!"

#### THE BROOK.

"How bright and vivid shines the velvet mead,  
Luxuriantly green! A contrast fair  
To yon brown upland, from whose herbage rare  
Scarce may the hardy goat supply her need.  
Mix'd with the soft low of the full-fed kine  
That roam the lea in listless indolence,  
The clack of busy mill steals on the sense,  
And shows where Art and Nature's power combine  
But what that power? Whence the meadow's hue,  
And the mill's motion? Seek you lowly bank  
Where thorn and alder thrive in cluster'd rank  
And where the nameless noiseful Brooklet view!  
Even thus while Charity unsees her way  
Bright gleams of gladness indicate her way."

The Cemetery. Pp. 33. Pickering.

A POETICAL appeal in behalf of extra-mural burial, which, one would think, needs no argument either in prose or verse; and but for vested interests, must be carried by universal acclaim. The author draws an afflicting picture of the miseries endured by the poor, pent up in crowded, close, and filthy alleys and courts, and painfully describes the burial in the abhorrent graveyard:—

"Hark! creaks the mattock on a coffin-ild,  
And earth gives up her injured dead, unbid.  
Wrought loose as mole-hill 'neath th' oft entering tools,  
Each opening grave, a banquet meet for Gnomes,  
Bids yawn in livid heaps the quarried flesh;  
The plague-sworn charnel spreads its taint afresh.  
A womb of death, not yet effete with horror,  
But ev'ry victim draws a lengthening train.  
Death with such widely wasting sickle sweeps,  
Man scarce can house the harvest as he reaps,  
Thin as Archytas' boon is turn'd the crust,  
Where human strata graduate to dust;  
In foul accumulation, tier on tier,  
Each dus instalment of the pauper hier,  
Crushed in dense-packed corruption they dwell,  
'Mongst earthy rags of shroud, and splinter'd shell.  
A quagmire of old bones, where darkly bred,  
The almy life is busy with the dead.  
Reeks from that bloated earth miasma's breath,  
The full-fed taint of undigested death;  
Thence, like the fumes from sleeping glutton's throat,  
The noisome vapours of her surfeited host,  
A grisly rampart mounds the wid'ning cave,  
Fresh from death's mine, the fossils of the grave;  
And coldly falls the sacrilegious day,  
On features whence a face hath passed away,  
Deformed in death, unmingled yet with dust,  
In random haste, as once beneath it thrust,  
Forms, like the livid shades that throng the dream  
Of guilt, dark dregs of memory's awful stream,  
And seem to stare and commune o'er his lot,  
With eyes that light not, lips that whisper not,  
Corroding clouds by human shape yet shar'd,  
Only more loathsome made by what is spar'd,  
They tumble up piecemeal along the mould;  
And still decay some relic will unfold;  
As from that of the tomb we turn,  
Some trait, which pleads for pity, bids us yearn:  
—Hireling profaner, hold, some mercy feel!  
And wilt thou hear humanity's appeal?  
—Ah—no!—on lineaments the worm had left,  
The mangling spade hath gashed a hideous cleft,  
But see, earth closes o'er another head,  
And one more sleeper crowds that narrow bed."

The contrast of cemeteries in the peaceful country is well put, and we read with melancholy satisfaction—

"But here her weeds let pensive nature wear,  
In sable cypress wrap the white tomb's glare;  
Bid hied sorrows weep from ev'ry weed,  
And sunbeams melt to twilight as they fall.  
Let on grey stones the wild Virginian vine,  
Like graces bright'ning on a death-bed shine;  
Hue by hue rip'ning, loveliest at the last,  
A wreath of glory over ruin cast,  
Let plummy pins with cedar blend, and yew,

To tuff the walk, and fringe the avenue;  
And let their full-length foliage dimly mourn,  
Like sacred locks of Nazareth, unshorn,  
Or let the attic-roof'd alley of the elm,  
Shut from the pensive eye the azure realm;  
There may the choristers of heaven rejoice;  
And in the bird's light wing and lighter voice,  
Relenting sorrow may unlearn the sigh,  
And sweeten with a prayer the breeze that wanders by.  
Perchance, in erring maze enticed to crawl,  
Some rivulet may linger to its fall;  
Thence, where the rickets knit their arching brows,  
Glide murmurous away beneath the boughs;  
Then tranquil opening in a fountain play,  
With upward drops aspiring to the ray,  
Is there one spirit pent in earthly cell,  
Who would not read that river's parable?

"Here set the warrior's, here the statesman's name,  
The wise and good, the sentinels of fame.  
Hark! let them gather round their urns the throng,  
All whom the deathless dead bequeaths to song,  
All e'er whose dust the living hold their breath,  
To commune with the soul that slumbereth.  
Names floating on the tide of hero lay,  
Shall yield the bard a tributary bay.  
There while earth's homage waits upon their mound,  
Greatest, a pilgrim, as to holy ground,  
In lustre of their light his humble stone,  
Whose song hath made their triumphs seem his own,  
May point thee where, beneath more famous heaps,  
The minister of glory mutely sleeps,  
And as ye say, 'a son of song lies here,'  
Make with the smile a rainbow for the tear.

"But oh! let love be first, and second art,  
Let Cemeteries win the people's heart;  
Though lowly lay secure the weary head,  
And in the tomb domesticate the dead."

Would it were so! It must be so ere long.

*The Phenomena and Diosmeia of Aratus.* Translated into English verse, with notes, by John Lamb, D.D., Master of Corpus Christi College, Cambridge, &c. Pp. 128. Parker.

CLICIA, about 200 years B.C., gave birth to Aratus, as it did afterwards to St. Paul, who quotes a passage from his writings; and Cicero translated his poems into Latin Hexameters. Thus distinguished, he could be no mean person; and his life, prefixed to this volume by Dr. Lamb, is an interesting fragment of antiquity.

"His father had distinguished himself as a warrior. The Greek scholiast speaks of him as *ἡγήτορος καὶ ἐκείνου ἀποτίμας*. One of his brothers was known as a classical scholar, and broke a lance in defence of Homer with the unhappily famed critic Zoilus. Aratus was brought up by his parents to the profession of a physician, and consequently enjoyed the advantages of a liberal education, the foundation of which might probably have been laid at Tarsus, then rising into renown and eminence as a school of philosophy, and shortly rivaling those of Alexandria and Athens; and hence he might obtain the title of *Tarsensis*. It was, however, at Athens, the celebrated seat of literature and science, that the Poet completed his education. Here he became the pupil of Menecemus, and of Perseus the Stoic. In the latter the young student found, not only a tutor, but a patron and friend. Perseus was in high estimation with Antigonus, surnamed Gonatus, at that time king of Macedonia; and upon receiving a summons from his royal patron to repair to his court in Macedonia upon the celebration of his nuptials with Phila, a daughter of Seleucus, he took with him his pupil, and introduced him to Antigonus, who was proud of being considered the patron of learned and scientific men. The young Poet, no doubt, employed his muse in celebration of this festive event, having already distinguished himself by an ode to Pan. Either by his poetical talents, by his skill in medicine, or by these united accomplishments, he so won the king's favour as to become an inmate of his palace, and he continued as such the remainder of his life: equally qualified, if we may judge from the titles of the works he published, and from those which have reached us, to fill the situation of court-physician, or poet-laureate.

"At the period when Aratus found himself thus fortunately established in the court of Antigonus much attention was given to the study of astronomy. About a century and a half before, Meton, the celebrated mathematician of Athens, had discovered the

lunar cycle of nineteen years, and published it in his book entitled *Enneacteterides*. At a later period Eudoxus had brought from Egypt an improved celestial sphere, and had introduced at Cyzicus and Athens a system of astronomy and philosophy derived from the priests of that country. Dionysius, the astronomer of Alexandria, had lately calculated and determined the exact length of the solar year to be 365 days, 5 hours, 49 minutes. The expedition of Alexander to Persia, Egypt, and India, had opened fresh sources of information to the Greeks, and had given them a taste for this science. Plutarch records as an example of the ostentation of Demetrius, the son of Antigonus I., that there was a robe a long time in weaving for him of most sumptuous magnificence: the figure of the world and all the heavenly bodies were to be represented upon it. Now this piece of tapestry was probably not intended for a robe, but for a useful and scientific ornament of his palace, and manifests a taste superior to mere show and ostentation. Ptolemy, another of Alexander's generals, became as renowned for his patronage of learning and science as for his skill and success in war, and this taste descended to his successors.

"Antigonus Gonatus was himself a proficient in astronomy, and an admirer of the works of Eudoxus. Putting that philosopher's description of the celestial sphere into the hands of Aratus, he commissioned him to render it into verse in imitation of Hesiod's 'Works and Days.' The task, which Aratus undertook, was to give the astronomical description of the heavens, according to Eudoxus, and to relieve the dull monotony of a mere catalogue of constellations and stars by poetical language: in other words, to deck the stiff formal limbs of Eurania in the graceful flowing robes of Calliope. And with great skill and ingenuity he has accomplished this undertaking. He has introduced so much of the fabulous history attached to the constellations from the heathen mythology, and such vivid descriptions of the natural animals, whose figures are depicted on the celestial sphere, as to give life and animation to his verse, without overburthening it or losing sight of his main object."

Dr. Lamb enters into a critical estimate of this difficult undertaking, and of the opinions of various authors who have written upon it and upon the numerous lost works of Aratus; but we will only notice that he was so famed that a silver coin of Clidia bears his head, and on the reverse a five stringed lyre.

An able Essay on the Celestial Sphere succeeds the Memoir, the subject of the poet's "Phenomena," (the "Diosmeia" treating of the wind and weather,) and tracing it through the Assyrian empire, Dr. Lamb observes—

"We can imagine that, agreeably to the notions entertained by those early nations, of respect and veneration for their departed ancestors, they would honour their memories by portraying their figures on the celestial sphere. From the early history of the human race, as recorded in the first ten chapters of Genesis, and the continued records of their own empire, they would form a picture-history, commencing with Adam and reaching to their own times. Such I conceive to have been the Assyrian or Babylonian sphere; and that from it are derived the human figures on our celestial globe. The other sphere, of which the signs or constellations were the figures of animals, was of Phenician origin."

"Had we now the Babylonian sphere un mutilated, it would be a picture-history from Adam to the time of its invention."

The argument and quotations to prove this are very learned, and well deserving the consideration of the learned; but we must leave them to do our duty towards the poem which has elicited them. Here is the description of one of his constellations—

"Rising beneath Bootes' feet admire  
That beauteous form in maidenly attire.  
In her left hand a golden spike she bears,  
Glitter with sparkling gems her yellow hairs.  
Art thou, fair Vranis, daughter of that fam'd  
Immortal sage of old, Astræus nam'd,  
With skillful hand who map'd the starry sky,  
Plumbing its dark abyss with Philopoeic eye?

Or art thou, Goddess, she, of heavenly birth,  
Who sandered once to dwell on earth,  
Astræa call'd, in fabled days of old—  
Alas! for ever gone—the Poet's age of gold?  
Then Justice rul'd supreme, man's only guide:  
No fraud—no violence—no strife—no pride.  
No sailor ventur'd then to distant clime,  
And brought back foreign wealth and foreign crime.  
All tended then the flock, or till'd the soil,  
And milk and fruit repaid their early toil.  
All happy—equal, as the Poets sing,  
No fierce seditious mob—no tyrant king—  
But soon these days of innocence were gone:  
In his sire's place arose a viler son  
Of silver race. Then to the mountain's glen  
Scar'd and offended from the haunts of men  
Fair Justice fled. Yet still at times were seen  
Her angel figure, and her godlike mien.  
But when she viewed the crowded city's throng—  
'The proud man's contumely—the poor man's wrong—  
Vex'd was her righteous soul. 'Mortals, farewell,  
Farewell,' she said, 'no more with man I dwell.  
Ye of your sires a vile degenerate race,  
Your offspring you their fathers will disgrace,  
War soon will desolate these fruitful lands—  
A brother's blood will stain a brother's hands.  
Rising to view I see a ghastly train—  
Revenge—Oppression—Woe—Despair—and Pain.'—  
She said; and hastening to the mountain's height  
Fled far away from mortal's longing sight.

These men soon passed away, and in their place  
Far vile sons arose the brazen race:  
They first the stubborn ore obedient made,  
And for'd—unhallow'd skill—the murderous blade.  
The patient ox, long wont to till the soil,  
To tread the corn, and share his master's toil,  
Dragg'd from his stall—poor harmless slaughtered beast—  
Gave to his cruel lord a bloody feast.  
Justice was shock'd—the blood-stain'd earth she flies—  
She bids her welcome to her native skies;  
And near Bootes take her honour'd place.  
Where men might still adore her angel face.  
Sparkle her golden wings with crystal light—  
One gem they bear superlatively bright:  
It rolls beneath the tail, and may compare  
With the fam'd stars that deck the greater Bear.  
One gem upon her snow-white shoulder shines:  
One clasps the silken girdle of her loins;  
One decks her bending knee; and in her hand  
Glitters her golden spike like fiery brand.  
Many less brilliant stars, by name unknown,  
Spangle her vestments, and her forehead crown."

From this a judgment may be formed of the volume, the versification of which, with a few blemishes, is no discredit to a translator whose learning shines pre-eminently in the notes and other appliances to the ancient depicor of the starry heavens.

*Edmont; a Tragedy in Five Acts.* By Goethe.

Translated from the German. Saunders and Odey. This subject is congenial to the present revolutionary times. The translation is in prose, and appears to be as literal to the original as the difference of the languages permits, and gives us the meaning if not the beauties of the poet.

*London Anecdotes for all Readers.* Bogue.

ONE of those small books now so profusely invented and circulated to meet, as it were, the casual but large demand of railway and steam travelling; and pick up the vagrant shillings of the 'unoccupied passengers in commoh with the penny rubbish and ordinary newspapers of the day. In the present instance, we have a collection of discoveries, &c., in arts and sciences, embracing also interesting personal anecdotes; the whole curious and instructive. Could such compilations admit of their facts being classified, they would be still more useful than in their heterogeneous form; but to show that this is a nice little work, we copy three of its notices, as they happen to occur in succession:—

"*Sewerage of London.*—Immediately under Buckingham Palace, passes 'the King's Scholars' Road sewer,' the main drain of one of the principal divisions of the Westminster Commission of Sewers; occupying the whole channel of a rivulet formerly known as Dyke Brook, having its source at Hampstead, and draining an area of 2000 acres, 1500 of which are covered with houses. 'Within a few years, a large portion of this sewer has been reconstructed, under circumstances of extraordinary difficulty; arches of considerable span having been worked to a great extent under densely populated neighbourhoods, without any suspicion on the part of the inhabitants of what was going on a few feet below the foundations



of their houses. In its present complete state, this is, perhaps, the most remarkable and extensive piece of sewerage ever executed in this or any other country.

**"The Means to the End."**—From the abundance of clay upon its site, London is, as might be expected, a brick-built city; although the ingenuity of our age has cased miles of streets with cement, to imitate stone. This prevalence of clay is, in great measure, explanatory of the vastness of the metropolis. It is nowhere better illustrated than in the fact of 'the Five Fields,' (between Pimlico and Chelsea,) formerly a clayey swamp, being now the site of some of the finest mansions in London. A few years ago, the clay retained so much water that no one would build there, and 'the Fields' were the terror of foot-passengers proceeding from Westminster to Chelsea after night-fall. At length, Mr. Cubitt, on examining the strata, found them to consist of clay and gravel, of considerable depth. The clay he removed, and burned into bricks; and by building upon the substratum of gravel, he converted this spot from the most unhealthy to one of the most healthy, to the immense advantage of the ground landlord and the whole metropolis. This is one of the most perfect adaptations of the means to the end, to be found in the records of the building art.

**"India Rubber, a Century and a Quarter since."**—Every generation is wisest in its own conceit, and the present is continually overrated at the expense of the past. Who would have thought that India rubber cloaks were worn in South America upwards of a century since? yet such, forsooth, is the plain fact of history; and disinclined as we are to rob Mr. Macintosh of the merit of his adaptation, the invention must be awarded to another age; indeed, it is almost one of the antiquities of the New World. In a work entitled 'La Monarchia Indiana,' printed at Madrid in 1723, we find a chapter devoted to 'Very profitable trees in New Spain, from which there distil various liquors and resins.' Among them is described a tree called *adquahuil*, which the natives cut with a hatchet, to obtain the white, thick, and adhesive milk. This when coagulated, they made into balls, called *ulli*, which rebounded very high, when struck to the ground, and were used in various games. It was also made into shoes and sandals. The author continues:—'Our people (the Spaniards) make use of their *ulli* to varnish their cloaks, made of hempen cloth, for wet weather, which are good to resist water, but not against the sun, by whose heat and rays the *ulli* is dissolved.'

India rubber is not known in Mexico at the present day by any other name than that of *ulli*. And the oiled silk covering of hats very generally worn throughout the country by travellers is always called *ulli*.

**The First Six Books of the Elements of Euclid; in which coloured Diagrams and Symbols are used instead of letters, for the greater ease of Learners.** By Oliver Byrne. Author of numerous mathematical works. 4to. Pickering.

Without the aid of colours we can afford no idea whatever of this curious and striking work. To learn mathematics by the eye is a new thing. To have demonstrations, looking for all the world like national flags, in a 'circle inscribed in a green square,' for example, nearly resembling a piece cut out of a barlequin's jacket, are at first strong puzzles to the understanding. But as we get accustomed to the process, it is wonderful how attractive and clear it becomes. The rainbow page is converted into the glowing repository of science and truth, and we hail a facility of instruction hitherto unimagined, as an element of Euclid's Elements. The volume must have been got up at great expense, and is at once a curiosity, an ornament, and a valuable contribution to the literature of geometry. That it has set these books, on which so many of the most useful pursuits and greatest human undertakings depend, plainly and intelligibly within our immediate view, is a praise which unquestionably belongs to it; and we can only

express our hope, that the success of the publication will be commensurate with its originality and merits.

**Beauchamp; or, The Error.** By G. P. R. James. 3 vols. Smith, Elder, and Co.

THIS is a novel of social life, in the reign of one of our four Georges of the Brunswick dynasty (Mr. James does not tell us which), and is a lively and stirring picture of many scenes and events connected with the lives of the gentle and simple personages who move in and through the story. The moral rests on an early error committed by Beauchamp; who afterwards succeeds to a peerage, and who has to suffer much from this indiscretion. But the narrative has appeared in the pages of a popular and much read contemporary, (the *New Monthly Magazine*), and is thus so far removed from our remarks, that we shall only say the characters are ably drawn, and the whole wrought out with the well-known skillfulness of the author in giving verisimilitude and consistency to all he writes.

**The Voyage and Shipwreck of St. Paul, &c.** By James Smith, Esq., of Jordanhill, F.R.S., &c. 8vo. pp. 307. Longmans.

MR. SMITH has in every way and point of view instituted the most careful investigation of the voyage of St. Paul; and added thereto elaborate dissertations on the sources of the writings of St. Luke, and on the ships and navigation of the ancients. The matter he has collected, and the illustrations with which he has accompanied it, in maps, charts, and engravings, evince much reading and research. When Paul appealed to Cæsar, and was sent prisoner to Rome, our author takes up the subject, and most minutely details the course of the vessel, the management of the sails, and other naval tactics, even to the tack on which the ship was going when wrecked. He also examines and points out the nautical phraseology of St. Luke, from which he infers the probability that he was not only, as generally believed, a physician, but had been in the sea service. Finally, he assigns the loss of the vessel, geographically, to St. Paul's Bay, Malta; and collects together much curious information relative to the ships of the ancients. Readers will find a fund of matter in the volume; and for ourselves we shall only say of it, that, with the author, we enjoy the triumph, and are very happy that we were not called on to partake the gale.

**Memoir of the Rev. Henry Duncan, D.D. of Ruthwell.** By His Son, the Rev. G. J. C. Duncan. Pp. 370. Edinburgh: W. Oliphant and Sons. London: Hamilton, Adams, and Co.

THE Rev. Dr. Duncan had not a few claims to a public and a filial biography. He was the first to organise a savings' bank in his parish of Ruthwell, and thus set a great example to the country. He was either the first, or nearly so, who discovered and pointed out the importance to geology of the traces of extinct animals. He was a leader in the Free Church movement, and sacrificed all for conscience' sake. He was the author of many popular tracts, and his *Philosophy of the Seasons* will long be valued by Scottish readers. He seems to have been fully aware of the influence of the press, and to have made it subservient to the promotion of his views; and in fine, a vigorous-minded man, of rigid principles, and more than ordinary genius. The circumstances of his long, useful, and varied life are clearly detailed by his son.

**Popular British Entomology, &c.** By Maria E. Catlow. Reeve, Benham, and Reeve.

"I'd be a butterfly, born in a bower."

Might be sung by any one ambitious of being so beautifully represented and so well described as the butterflies of the British Isles are in this very pretty volume. But there are also the other classes of insects most common to the various localities of the queenhood, and all handsomely figured, and their habits explained in a manner in which the technical and popular are so judiciously combined, that the instruction is rendered at once accurate and easy. It is altogether a nice book for the youthful entomologist and student of nature.

**The Way to Faith, &c.** By Dr. M. Büdinger. Translated by David Ashbury Bagster.

UNDER the patronage of Dr. Adler, chief rabbi of the Jews in the British Empire, this translation from the German work is made. It is an abridged Bible, or selections from it, and intended for the reading of Hebrew women and schools. How far the rendering of the original texts is correct; how judiciously or otherwise the selected parts have been chosen; how the lessons are shaped for instruction or belief; it is not for us to examine and decide. It may readily be understood that the whole is calculated to impress the idea of an Almighty power continually acting upon the created world, and denying all other accessory creeds. **The Sutor's Instructor in the Practice of the County Courts.** By a County Court Assistant Clerk. Longmans.

WE have scanned this book; and seeing that it does not profess to be written either to make lawyers of tradesmen, or to dispense with professional assistance in cases out of the common course, we can recommend it as a work of utility to those who may be compelled to have business to conduct before these tribunals. It is not within our province to discuss the advantages or disadvantages arising to society from these institutions; but we cannot avoid observing that the great trouble incurred in setting in motion the machinery of these courts, will tempt the respectable tradesman to forego his demand rather than perform the labour and submit to the loss of time necessary for that purpose; whilst to the disreputable class of traders, (such as tally-men, and others,) unless due care be taken, they will offer the means of oppression and extortion, that will cause the county courts to be of most equivocal use, and ultimately tend to sink them to the same level of insignificance and distrust as the old courts of request.

**Pictures from the North in Pen and Pencil: Sketched during a Summer Ramble.** By G. F. Atkinson, Esq., Bengal Engineers. 8vo. Pp. 296. Atkinson. A very light and sketchy volume, both as regards pen and pencil. The author has run over a great extent of country, and communicated the impressions made on him during the rapid view. There is hardly stamina enough for publication, if we seek for much new intelligence; but the style and matter are lively enough to while away a passing hour, and the cuts are characteristic and amusing.

**Tales of a Traveller.** Part I. By H. Murray. Forming the 70th and 71st issues of the Home and Colonial Library, this reprint of the pleasant work of Washington Irving furnishes food for delectable entertainment. The tales seem as fresh as ever. True genius is always, and never then. We ever call to mind with pride and satisfaction that the first welcome of Washington Irving to England appeared in the *Literary Gazette*, and that when he landed on our shore, fancying himself altogether unknown out of America, he found the beauties of his literature warmly acknowledged, proclaimed, and quoted in our page. At this distance of years it produces a grateful feeling to repeat the panegyric, and say how richly that promise has since been realised.

**The Evening Bell, &c.** By Caroline Reinhold. Translated from the German by the Rev. C. S. Mangin, A.M. Dublin: McGlashan. London: Orr & Co. The profits of this volume are destined for charity, and it is, we believe, the first German text and translation from the German which has been produced in Ireland. It consists of simply-told moral tales for children, so closely and literally rendered as to be less fortunate in the English idiom than in the original language. As a lesson book it is well deserving of favour, whether as a familiar guide to the German tongue or the incentive of good and virtuous actions. The work is stated to be very popular in Germany, and displays all the literary peculiarities of the country when writing down to juvenile capacities. It is curious to remark, that in the highest aims of their philosophical publications there is a mysticism hardly, if at all, to be comprehended, whilst in productions of the class now before us there is even a childishness, as if addressed to new-born intelligence. The contrast is complete.

*The Speeches of the Earl of Chatham in the House of Lords and Commons.* Aylott and Jones. At a time when parliamentary eloquence is, generally speaking, at rather a low ebb, it is refreshing to retire upon one of the giants of former days, whose withering powers produced such wonderful effects upon his hearers. The speeches range from 1798 to 1771, and a biographical memoir and explanatory notes add to the merits of this new edition.

*Vancouver's Island, the Hudson's Bay Company, and the Government.* By J. E. Fitzgerald.

A very able reprint from the *Colonial Magazine*, and strenuously contending against the grant of this very important island to the Hudson's Bay Company, instead of colonizing as a national possession. The subject has been much discussed by parliament and the press, and it would seem that the arguments had caused government to pause for the reconsideration, and perhaps modification of the measure.

*Sidney's Australian Hand-book.* By a Bushman.

*The Emigrant's Guide to the Cape of Good Hope.* By J. C. Byrne. Wilson.

THE Bushman who made his "voice from the far interior of Australia" so intelligible and useful, (see review in *Literary Gazette*), has here presented us with the best possible guide to settling and succeeding in that country. Every emigrant ought to make himself thoroughly acquainted with its contents.

Mr. Byrne's *Guide to the Cape* is also the result of much experience, and contains, besides, a good deal of interesting matter about the colony and native tribes.

*The Modern Cambist, &c.* By W. Tate. Edited by his Son. Wilson.

A sixth edition, with many improvements, demands our notice; and we are happy to recommend it to the commercial world, as a very complete digest or manual of foreign exchanges, with tables of weights and measures applicable to the whole system of intercourse by means of bills or bullion.

*An Epitome of Universal History from the Earliest Period to the Revolutions of 1848.* By A. Harding. Longmans.

HISTORICAL charts and a copious chronological index to assist the memory add to the usefulness of this epitome, which is otherwise well calculated for purposes of instruction.

*The Youth of India Speaking for Themselves.* By the Rev. T. Boaz. Snow.

A PAMPHLET in which the answers of native Indian students to the questions of their missionary teachers are given, in order to demonstrate their proficiency in literature, science, philosophy, and Christian theology. *Outline Scripture Maps, with a Key.* By J. B. Major, M.A. Parker.

THIS publication displays the journeys of the Israelites, the travels of St. Paul, and Jerusalem; and is well executed for the instruction of youth, by one of the classical masters of London King's College; a school the course of instruction at which must be highly estimated, when we witness the honours attained by so many of its alumni.

*Harmony of Education, (Law),* designed to assist those engaged in teaching, is in all respects a very sensible book, and the advice it contains of the soundest kind. We recommend it strongly to the taught as well as the teachers. Governesses in families will profit by reading it, and so will pupils.

*A Summary Practical Evidencing of National Economy,* by Robert Watt, Edinburgh, expounds the writer's plan for direct taxation and raising the revenue of the country out of railroads, so that nobody will feel the pressure.

*A Modern Visit from the Devil to One in Babylon.* A FORTUITOUS and satirical rhapsody of omnibus rebus et quibuscumque aliis, and seems to have been thrown off without much painstaking.

We observe from the newspapers that 200 young women have sailed from Plymouth for Australia, in the Shannon steamer. They are sent under the charge of the Poor-Law Commissioners, with a free passage and comfortably provided in every respect. They were chiefly selected from Union workhouses in the north of Ireland.

## ARTS AND SCIENCES.

## THE SOURCES OF THE NILE.

[Agreeably to our promise last week, we now insert this interesting geographical discussion.—Ed. L. G.]

Our readers are aware of the strong pretensions set up by M. D'Abbadie to settle the much disputed geographical question of the sources of the Nile in the Mountains of the Moon, and to be considered a decisive authority on that subject. These pretensions have been more than doubted, and the following papers throw so much light on the matter, that we have been induced to separate them from the regular order of the Swansea proceedings, and lay them before our readers in *extenso*. The first is by Dr. Beke, and was read in Section C, "in continuation of one 'On the Nile and its Tributaries,' read before the Royal Geographical Society of London during the session of 1846-47, and printed in the seventeenth volume of that Society's journal.

The author's hypothesis is, that the principal sources of the Nile, according to Ptolemy, are in the country of Mono-Mozi, near the east coast of Africa; and that the name 'Mountains of the Moon' arose from a translation of the word, 'Moëzi,' which signifies moon in the language of the Sawábilis, or 'dwellers on the coast,' from whom the Greek merchants and seamen of Alexandria, trading with India and Eastern Africa, subsequently to the time when they had acquired a knowledge of the *Hippalus* or south-west monsoon, obtained the particulars respecting the Upper Nile which are recorded by Ptolemy.

Dr. Beke exhibited two maps, showing the Nile and the east coast of Africa—the one according to Ptolemy, and the other according to his own hypothesis; and applying the positive knowledge possessed at the present day to the correction of the fundamental error of Ptolemy's map—namely, its general extension much too far southwards—he showed that the head of the Nile, which that geographer places on the western side of the country of the Anthropophagi, bordering on the Barbaricus Sinus, in the vicinity of the island of Menuthias, must be situated in about 20° S. lat. and 34° E. long., at the extreme eastern edge of the table land of Eastern Africa, and at a distance of about 300 or 400 miles from the island of Zanzibar, which island is identified with Menuthias by D'Anville, Vincent, and De Froberville.

Among other evidence in support of this conclusion, the author referred to the statement of the Arabian geographer, Ibn el Wardi, that the Nile divides above the country of the Zindj (Zangebar), one branch going towards Egypt, and the other to the country of the Zindj; suggesting the probability that the latter branch is the river Lufdji, which falls into the Indian Ocean in about 8° S. lat., and which appears to have some of its sources near those of the Nile; and he explained how the contiguity of the sources of these rivers is, according to the native mode of thinking, equivalent to an actual water communication between the rivers themselves, so that the two would be regarded as branches of one stream.

The author next showed how, in his opinion, Ptolemy fell into the very natural error of making the Mountains of the Moon to extend from east to west, across the continent of Africa, at right angles with the general direction of the course of the river flowing from them; whereas the actual direction of the eastern edge of the table land, which to the Sawábilis, or natives of the coast, has the appearance of an extensive range of lofty mountains, and which Dr. Beke identifies with the Mountains of the Moon, is from S.W. to N.E.; and by measuring 600 miles in the latter direction—such being about the distance that Ptolemy makes to exist between the two heads of the Nile in those mountains—he hypothetically placed in about 7° N. lat., and 89° E. long., the source of that geographer's second arm of the river. This second arm Dr. Beke identified with the Sobát, Telf, or River of Habesh, which joins the Bahr el Abyad, or White River, in about 9° 20' N. lat., and which was considered by the officers of the Egyptian exploring expedition, who ascended it eighty miles, to contribute to the Nile nearly a moiety of its waters.

Of the various head streams of this great River of Habesh, the Wabbi, which is said to rise in the mountains to the south of Shoa, and to join the Godjeh, (the upper course of the River of Habesh,) coincides most closely with the head of Ptolemy's second river; and the author showed that, in like manner as the White River is made by Ibn el Wardi to branch off to the coast of Zangebar, the River of Habesh, of which the Wabbi of the table land is taken by him to be the head, is, at the present day, made by the natives to branch off to the Somali coast by the Wabbi-Giwéyna, Gowin, or Juba River, which is called "Nilo," and also by the Wabbi or "Nile" of Mikdashu (Magadoxo); and he remarked that these three rivers, some of whose sources are contiguous at the edge of the table land, in about 7° N. lat. and 39° E. long., all bear, in common, the generic name of Wabbi, which in the Somali language, signifies "the river," and likewise the not less generic designation of Nile.

The author directed particular attention to the fact, that the confluence at Khartum, in 15° 37' N. lat., of the White and Blue Rivers, commonly, but erroneously, called the White and Blue Niles, is merely the junction of the Astapus with the Nilus; and that, in reality, the confluence of Ptolemy's two arms of the Nile—namely, the White River and the River of Habesh—is in 9° 20' N. lat., upwards of 6° beyond Khartum; and, while establishing that these two principal arms of that river have their sources at the extreme edge of the table land of Eastern Africa, he showed further the existence of a third great arm of the Nile—namely, the Bahr el Ghazal or Keilah, which likewise joins the central stream in about 9° 20' N. lat., and which there is reason to regard as the Nile of Herodotus and other writers prior to Ptolemy; and he suggested that the latter geographer was doubtless drawn away from the separate consideration of this more westerly arm by the error which he had fallen into, of placing the one of his two arms of the river to the west instead of the S.E. of the other, whereby he was led to confound the former with the Nile of Herodotus.

In concluding, Dr. Beke called attention to the journey undertaken by Dr. Bialloblotzky into Eastern Africa, for the purpose of exploring the southern limits of the basin of the Nile; and he made an appeal for assistance to enable the traveller to prosecute his journey in a manner suitable to the importance of the undertaking. A prospectus of Dr. Bialloblotzky's journey is added below: "The Directors of the East India Company patronizing the traveller, and giving him a passage to Aden; and Dr. Beke receiving subscriptions.

\* Proceed from Egypt to Aden, and thence to Mombasa, the east coast of Africa, in about four degrees of south latitude. At Mombasa, or in its vicinity, make arrangements for travelling into the interior with a native caravan or otherwise. It is anticipated that a journey of about 300 or 400 miles from the coast, in a direction between W. and N.W., will bring the traveller to the edge of the table-land of Eastern Africa, at the water-parting between the basin of the Upper Nile and those of the rivers Lufdji, Od (Pokomoi or Maro) and Sabaki, flowing eastwards into the Indian Ocean. On reaching the table land, determine the southern limits of the basin of the Nile, or the extensive tract of Africa which drains towards Egypt; and visit, if possible, the sources of the principal streams which unite to form that river. Obtain information respecting the great lake, said to exist in the interior near the parallel in which the traveller will then be. Having explored the head-streams of the Nile, proceed further westwards across the continent, should facilities present themselves for so doing; if not, trace the course of the river downwards to Senegal and Egypt. Notice any branches joining the main stream, and ascertain, as far as practicable, their length and direction. Note the bearings and distances of the journey; observe the latitude; make meteorological observations; and determine the elevation of the land by means of both the thermometrical and aneroid barometer; which instruments, together with a sextant and artificial horizon, azimuth compass, and others, are furnished for use. Record, carefully, all observations made. Describe the nature of the countries traversed, with their productions and capabilities for cultivation, commerce, and colonization; also the character, manners, and customs of the inhabitants, and their fitness for instruction or for emigration. Ascertain the state of slavery and the slave trade, both on the coast and in the interior. Collect vocabularies of the languages, and other materials for their investigation; and make all other suitable observations and inquiries. Transmit full reports to Dr. Beke at every opportunity.



The second paper, consisting of remarks on the same subject by M. Ferdinand Werne, lately attached to the expedition sent by Mohammed Ali Pasha to explore the Nile, was communicated by Sir Robert H. Schomburgk. It will be seen that it coincides with Dr. Beke's views in all material points. Much, says M. Werne, has been written and said on the important question of the geographical position of the sources of the White Nile, and various assertions have been brought before the scientific world, which unfortunately have merely rested on conjecture. M. Antoine d'Abbadie has recently announced his having solved this question, (see his letters to MM. Jomard and Arago, in the *Journal des Débats* of October 5th, 1847, and *Comptes Rendus de l'Acad. des Sciences*, October 4th, 1847, No. 14; and statements in other publications.) It will be my object, in the following pages, to show how far confidence can be placed in this assertion.

It is requisite, above all, that a traveller who undertakes a journey of discovery, should give us the results of his own observations; or, where he is obliged to adopt the information of natives, he should weigh well in his mind how far that information can be relied on. We know how frequently it occurs, that when a native observes a traveller's anxiety that the information sought for should agree with a preconceived opinion, he does not scruple to sacrifice the truth in order to gratify the inquirer, whom he no doubt considers he has laid under an obligation by so doing.

M. Antoine d'Abbadie originally informed us, in a letter written on the 17th October, 1844, from Adoa in Habesh, to Kahirra (Cairo), that he had discovered the source of the White Nile. According to the assertion of the fortunate discoverer, the source was then situated in the country of Gamra or Gnura, near Mounts Bochi and Dochi, (Boshi and Doshi); but he stated neither the degree of latitude nor of longitude of the pretended site of this source. Upon this I at once contradicted M. d'Abbadie's cry of victory on his solution of this geographical problem, and I drew the attention of geographers to the discoverer's erroneous etymology of the name of the Mountains of the Moon, upon which he principally based his assertion. (*Monatsberichte der Geographischen Gesellschaft in Berlin*, Jahrgang vii. 1. 20; *Allgemeine Preuss. Zeitung*, Maerz 15, 1845.) It now seems, however, that this source of M. d'Abbadie's Nile has dried up; at all events he has abandoned it; since, in the letters above quoted, he no longer mentions this site, but transports the source of the river into quite a different country; namely, into the forest of Babia, between Inarya (Enarea) and Jimma Kaka (Djimma Kaka), in latitude  $7^{\circ} 40'$  north, and longitude  $34^{\circ} 39'$  east from Paris.

This assertion, so distinctly made, I am under the necessity of contradicting as distinctly. It is human to err, but truth must ultimately prevail. The desire that our geographical knowledge should not retrograde, and that future travellers may not be led astray, induces me to come forward, where otherwise I should have been well contented to allow M. d'Abbadie to enjoy the fame so coveted by him, of being considered to be the discoverer of the source of the Nile.

While M. d'Abbadie thus places the source of this river in the eighth degree of north latitude, it so happens that during the expedition which Mohammed Ali, Viceroy of Egypt, sent in 1841-42 to explore the White Nile, I navigated the river from its bifurcation in Sennar upwards, as far as the fourth degree of north latitude, the farthest point till then reached by any traveller; and there we were told that the sources lay still further to the south. (See *Expedition zur Entdeckung der Quellen des Weissen Nils*, von Ferdinand Werne, Berlin, bei Reimer, 1848; *Expedition for the Discovery of the Sources of the White Nile*, by Ferdinand Werne, &c.) The assertion of M. d'Abbadie must therefore appear to me more than astonishing, especially when I consider the angry letters he wrote to Mr. Ayrton against Dr. Beke.

M. Antoine d'Abbadie establishes three rules

which, according to him, ought to determine the true source of a river—namely,

1st. Universal consent.

2nd. The greater volume of water.

3rd. To decide between equal volumes of water, a preference is generally given to that tributary whose direction coincides most nearly with the general course of the lower river.

It is, however, remarkable that in his present claim to the discovery of the source of the White Nile, he altogether discards the first of these laws; for he tells us that the natives near the sources of his White Nile assert that all the waters of that district flow into the Abbey (Blue River). It is certainly a bold undertaking for a traveller to attempt to upset the opinions of the aborigines, without having first personally satisfied himself that they are incorrect. He ought to have laid the more weight upon this information, since, according to his own assertion, it came from Gojam (Godjam) and Bagemid, the former of which countries lies to the north of the Abbey.

A tribe which has commercial intercourse with another by means of a direct water communication, as M. d'Abbadie pretends is the case, by means of his hypothetical river, between the inhabitants of Kafa and Enarea on the one hand and those of Bari on the other, ought, if the same circumstances of climate exist, to possess, at least in part, similar domestic animals, and similar productions and useful articles. According to M. d'Abbadie, Enarea and Kafa possess coffee, and (among their domestic animals) both horses and mules; but, as I observed, as long ago as in 1844, (*Allgemeine Preuss. Zeitung*, July 24th, 1844,) all these are utterly unknown in the kingdom of Bari, in  $4^{\circ}$  north latitude, which was visited by us during our expedition. Again, according to M. d'Abbadie, there are neither sheep, nor fowls, nor leather, in Kafa and Enarea; while all these are met with in Bari. The value of dollars is well known in Kafa; but money is not known at all in Bari. Hence, it does not seem that there can exist any water communication between the sources of M. d'Abbadie's Nile and the true Nile in the country of Bari.

Lakono, the King of Bari, and his companions, pointed to the south when describing to us the situation of the sources of the White Nile, which river is called Tubirih in that country. Indeed, from the formation and situation of the mountains whose valleys are watered by the true Nile, any person looking in that direction would infer the further southerly course of the river for a distance of several degrees of latitude. Such an opinion runs no danger of being, by subsequent travellers, accused of having been formed on untenable or hasty grounds. The natives always pointed to the south when we inquired after the upper course of the river, and they knew nothing of a running stream towards the east, in which direction they hold commercial intercourse with the country of Berri, distant ten days from Bari, and on the road to which country they meet only with wells.

As regards us Europeans, we arrived in Bari with the preconceived opinion that the White Nile came from the east, and we were, consequently, the more precise and careful in our inquiries; but all our delineations of a curved line towards the east as the probable course of the river, could not induce the natives to deviate from their previous statements that it comes from the south. My journal is, in this respect, too explicit for me to suppose that I could have been mistaken; and this confidence is strengthened by my memoir read before the Geographical Society of Berlin, on the 4th of May, 1844, at which period no one had the slightest idea of M. d'Abbadie's new position of the source of the Nile. The entire configuration of the mountain ranges points to a water-parting which Nature has established, both on the east and on the west. The mountain chains of Loyoga and Kugelh both stretch towards the south, being, most probably, offsets or spurs from an extensive range of mountains near the equator, where the hydrographical system of the Bahr el Abiad has its origin.

If M. d'Arnaud, my travelling companion on the White Nile, lays down the chief branch of the

small streams that form that river as coming from the east, it was only be regarded as a remnant of that opinion which we had preconceived before we reached Bari, and according to which we considered the sources of the river to be in that direction. There never was a question as to a main branch; and Lakono, who asserted that he had been in the country, called by him Anjan (Anyan), in which the head streams of the Nile have their origin, said that the depth of the water in the beds of the four rivulets, whose confluence forms that river, was such as to reach only to his ancles as he waded through them. It appears, therefore, improbable that any one of such shallow rivulets in the country of Anyan should come from the forest of Babia, a distance of five degrees to the north. I might, perhaps, reject the opinion of the people of Bari, as being opposed to my own original persuasion, in the same way that M. d'Abbadie offends against the first axiom which he himself had previously established, and I might still consider the river to come from the east, if only the direction we saw it come from, when at the island of Tschanker, warranted such a conclusion. But, instead of continuing its course to the south and east, (to speak as if ascending the river,) and winding round below the cliffs of Logi and Kallori, (no doubt the skirts of a lofty mountain chain,) and thence flowing slowly and quietly along by the mountain range of Loyoga from the fourth to the eighth degree of north latitude, the river comes direct from the mountain fastnesses in the south, in the form of a turbulent stream escaped from confinement. The general rise of the land, and the numerous rocks in the river's bed, prove that its fall increases considerably as one advances further among the mountains; and the rocky wall of Kallori is said to form a great cataract during the rainy season; whence one might almost infer the existence of a mountain lake. The fall of the river among the mountains is, no doubt, greater than it is where we saw it at Tschanker. Consequently, if we were to regard M. d'Abbadie's forest of Babia as the site of the sources of the White Nile, that forest must be placed at an enormous height; and an uninterrupted connexion of mountain ridges would be necessary, in order to force the river to adopt an unnatural course from north to south, in an elevated longitudinal valley resembling an aqueduct, instead of flowing direct towards the west into the basin which likewise receives the Sobá. It seems to me much more probable that the pretended sources of M. d'Abbadie's White Nile are merely those of a tributary of the Blue Nile, or of the Sobá, notwithstanding that the discoverer even enters into details, and gives the number of the river's windings through a great extent of country which he never personally visited. It is my opinion that time will prove Ptolemy and the natives of Bari to be correct in their assertions, and that we have to look for the sources of the White Nile in the regions near the equator, where we shall likewise find the Mountains of the Moon, (though probably under a different name,) of which I consider the mountains reached by our expedition to be merely the outskirts.

Without discussing further the statements of M. d'Abbadie and his defenders, which are not always quite intelligible to me, I conclude that he did not restrict his explorations to Inarya, but that he likewise visited Kafa, and its capital Donga, as he expressly asserts he did. I believe him when he says that it cost him much time and trouble to disentangle the true source of the White Nile, in opposition to the opinion of the natives, out of this net of rivers in the forest of Babia. I only wonder that he did not attach more importance to the statements of the people of Damot. If these people emigrated from Gojam (Godjam), they must be well acquainted with the Abbey; and this the more so, as Great Damot lies between that river (which likewise flows partly round Godjam) and the Godjah and Didesa. It therefore appears strange to me that M. d'Abbadie should reject the information which he received from the inhabitants of Damot, upon the ground that they came from Gojam. If these people occupy the country as far as the sources, their old acquaintance

with the Abbey must surely enable them to know whether or not all the waters of these regions flow into that river. Though the discovery of the mouths of the Niger required much labour and much time, it is unquestionable that a people residing on the banks of a river generally know the direction in which it flows better than that whence it comes; because its ramifications and the systems of its tributaries render the latter knowledge more problematical. It therefore seems remarkable that a people whom M. d'Abbadie calls natives, and who ought consequently to be well acquainted with their own country, should be ignorant whether a river in it runs towards the south or towards the north into another river likewise well known to them.

M. d'Abbadie's second criterion, that the greater volume of water ought to point out the main stream, falls to the ground, as does likewise his third, with respect to the direction of the course; for the circumstance that he did not personally investigate these points, but seems merely to have conjectured the volume of water and the course in his hut at Saka.

There is a contradiction in M. d'Abbadie's account of his discovery, which has hitherto been overlooked. He tells us, that on passing the mountains of Rare he left the basin of the Abbey, and entered into that of the White Nile; and yet, further on, he informs us, that standing at his little hut in Saka he had on his right hand the sources of the Didesa, a tributary of the Blue Nile; so that, taking him on his latter assertion, he had not yet quitted the basin of the Blue Nile. Or was he then standing at a spot whence, as in Paradise, the rivers flowed towards all points of the compass? I believe him when he professes that the study of the entanglement of these rivers would cost him a labour of three or four years—a period, however, which he seems not to have been anxious to dedicate to such an investigation, preferring to build his hypothesis respecting the relative volume of water of the various tributaries upon oral information, and selecting from among this net of rivers the one which he considered to be the main stream. It would have been much more profitable to geography had he ascertained, from his own personal observations, whether the river Gofjab, or Uma (Omo), which is formed by the union of the several primary and confluent streams, is identical with the White Nile.

Mr. Johnston imagines that by causing his river Ghibee (Durr, Oma) to receive in the neighbourhood of Entzgie the waters of the Abi (Blue Nile), he coincides in opinion with M. d'Abbadie; and accordingly, he claims with that traveller the discovery of the principal source of the Blue River.

Mr. Ayrton likewise defends M. d'Abbadie's theory. Without entering into the details of that gentleman's very learned treatise, (see Ayrton "On the Sources of the White Nile," &c., in the *Journal of the Royal Geographical Society of London*, vol. xviii. p. 48, et seq.) in which he attempts to explain, on etymological grounds, the earlier statements of M. d'Abbadie respecting the country in which the sources of the Nile are situated, and for this purpose avails himself of the casual resemblance of certain words, I must confess that I cannot side with him in opinion. Though the inhabitants of the coasts of the Red Sea may have been its earliest navigators, and though the Sabæan tribes may have conquered Abessinia by an intrusion into that country from Arabia in the time of Solomon, it does not thence follow that they penetrated so far into the mountainous regions of Ethiopia as to change the original denomination of those regions, and give to them the name of the Mountains of the Moon. Such a circumstance would render it necessary to presuppose the establishment of Sabæan settlements in those countries. It seems to me too hazardous to identify the Djebel el Gamr (Kamar) with the country of Gamaro, or Gimiro. (According to M. d'Abbadie, Gamro or Gmura.) If this country had at that early period been famed for containing the sources of the Nile, I should imagine that the Egyptian priests and Herodotus would have been acquainted with it. I doubt, likewise, that Claudius Ptolemy derived his *Βαγγυς* apoc from the Arabs. It appears more probable that he founded his statements upon the reports of

elephant hunters, and that he was led by them to place the sources of the Nile near the equator. These elephant hunts of the Kings of Egypt were equipped like military expeditions, and, as we are informed by Pliny, they penetrated across the Libyan desert far into the Ethiopian countries. Neither can I assent to Mr. Ayrton's hypothesis respecting the culminating point of the Ethiopian highlands. According to my belief, there exist three independent systems of mountains in the interior of Africa—namely, an eastern one for Habesh, where, according to Dr. Rüppell, the highest point near the sources of the Takazze reaches to 13,000 feet; a western system for Darfur; and a southern one for the Mountains of the Moon, in the country of Anyan and in the vicinity of the equator; which last mountain system forms, in a great measure, the principal water-shed. And lastly, I shall avail myself, like M. d'Abbadie, of an etymological analogy in support of my hypothesis. According to that traveller, the moon is called in Kafa "Agana" and "Agina," and the country of my Mountains of the Moon is called Anjan (Anyan).

FERDINAND WENKE.

Berlin, July, 1848.

#### CHEMICAL SOCIETY.\*

June 5th.—The President in the chair. The following papers were read:—

1. "On the Aurosulphurets of Sodium and Potassium," by Colonel P. Yorke. The action of a mixture of alkali and sulphur upon gold has been stated generally by Stahl, and he asserts that it was by this means that Moses dissolved the golden calf. Berzelius, in his researches upon the alkaline sulphurets and sulphur salts, notices the existence of an aurosulphuret of potassium, but he did not obtain the compound in a pure or solid form. The author has succeeded in dissolving gold completely by fusing the metal in a crucible with a mixture capable of affording two equivalents of the quadrisulphuret of the alkaline base to one of gold. The solution from the fused mass was filtered in an atmosphere of nitrogen gas, and evaporated under the receiver of the air-pump over sulphuric acid. When pure, the crystals of the sodium salt are colourless, but become brown on exposure to the air; they consist of 1 eq. of protosulphuret of sodium, + 1 eq. of protosulphuret of gold, + 8 eq. of water; their form is that of a six-sided prism terminated by a four-sided pyramid. The same salt was obtained by dissolving sulphuret of gold (as precipitated from chloride of gold by sulphuretted hydrogen) in protosulphuret of sodium. When hydrosulphuret of sodium was employed in place of the protosulphuret, only a small portion of the sulphuret of gold was dissolved. An aurosulphuret of potassium was obtained by fusing together quantities of gold, protosulphuret of potassium, and sulphur, in the proportions of 1 eq. of the first, 2 of the second, and 6 of sulphur; on evaporating the solution from the mass with the same precautions as were used in the experiments with the sodium compound, no distinct crystals were obtained, but a yellow mass of extremely minute prismatic crystals, which were so difficult of purification as to preclude the hope of correct numbers being obtained from their analysis.

2. "On the Amount of Phosphoric Acid in various Geological Strata," by J. C. Nesbitt. In continuation of a former paper, Mr. Nesbitt describes the position and characters of a number of geological strata, and of the organic remains, coproliths, &c., which they contain; the chief object being to show the amount of phosphoric acid existing in these deposits, which is done in a series of tables.

In the upper chalk, Mr. Nesbitt finds from 0.48 to 0.41 per cent. phosphoric acid, in the lower, from 0.19 to 0.34; in the chalk marl from Alton, Hants, from 0.70 to 1.99, in the coproliths and nodules from the chalk, from 19.00 to 26.02; in the green marl from Farnham, 2.60; in a sponge from the green marl, 21.60; in a nodule from the green marl, 16.79; in various casts of shells, &c., from the Isle of

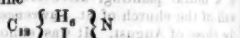
\* The proceedings of the British Association prevented an earlier insertion of this report.—*Ed. L. G.*

Wight green sand, from 1.23 in the green sand itself to 24.26 in one of the casts; in different nodules from strata below the above, from 7.72 to 13.61 per cent. phosphoric acid. The gault and the nodules, &c., contained in it are also more or less rich in phosphoric acid.

3. "Researches on Coal Tar," by C. B. Mansfield, B.A. After reviewing the labours of Faraday, Runge, Reichenbach, Laurent, Dumas, Hofmann, and Anderson, on products allied to the present subject, the author details his method of examination, which consists in a series of distillations, the products being collected separately between certain increments of temperature, and these again subdivided by redistillation in the same way. Fine liquid products were thus obtained. The one boiling between 80° and 90° cent., on being exposed to a cold below 0°, yielded a large proportion of crystalline matter, which on analysis proved to be principally Benzole. By separating the fluids, which liquify at intervals as the temperature rises, another series of liquids are obtained. The purification, characters, properties, and applications of this substance, with its manufacture on an extended scale, are also described. Mr. Mansfield considers that three of the liquids obtained in this examination are so distinctly marked as to deserve being mentioned, in anticipation of future details—1st, that boiling between 110° and 115°, he considers as composed principally of toluol; that between 140° and 145°, as cumole; and that between 170° and 175°, as cymole.

4. "Researches on the Volatile Organic Bases," by A. W. Hofmann.—On the action of iodine on aniline. Having formerly directed his attention to the substitution products of aniline, in which part of its hydrogen is replaced by chlorine, bromine, and hyponitric acid, the author, in order to complete the series, was induced to form the analogous iodine compound; the action of iodine on organic bodies in general having as yet been very little investigated.

The base iodoniline



is formed by the direct action of iodine on aniline. The slight solubility of its hydrochlorate affords an easy method of purifying it. Iodoniline resembles, in almost every respect, chloraniline and bromaniline, with exception of its crystalline form, iodoniline crystallizing in long hair-like needles; while chloraniline and bromaniline are in the shape of a regular octahedron. The salts of iodoniline are formed in a regular manner. Most of them are but slightly soluble in cold water; when dissolved in boiling water, they usually crystallize with great facility on cooling. The following salts were analyzed—

Hydrochlorate..... $\text{C}_{12} \left\{ \begin{array}{l} \text{H}_6 \\ \text{I} \end{array} \right\} \text{N}, \text{H}, \text{Cl}$

Oxalate..... $\text{C}_{12} \left\{ \begin{array}{l} \text{H}_6 \\ \text{I} \end{array} \right\} \text{N}, \text{H}, \text{C}_2\text{O}_4$

Sulphate..... $\text{C}_{12} \left\{ \begin{array}{l} \text{H}_6 \\ \text{I} \end{array} \right\} \text{N}, \text{H}, \text{S}, \text{O}_4$

Platinum Salt..... $\text{C}_{12} \left\{ \begin{array}{l} \text{H}_6 \\ \text{I} \end{array} \right\} \text{N}, \text{H}, \text{C}, \text{P}, \text{O}_4$

The latter salt is a beautiful orange yellow precipitate. The analysis of these salts leaves no doubt respecting the constitution of iodoniline. The metamorphosis iodoniline undergoes by the action of various reagents, likewise resembles those of chloraniline. When treated with a mixture of hydrochloric acid and chlorate of potassa, like the latter base it yields chloroquinone and chlorophenissic acid, the iodine being separated in the form of chloride. With bromine triiodaniline is formed.

When treated with a weak amalgam of potassium, iodoniline is reconverted into aniline, with simultaneous production of iodide of potassium. A similar change occurs in the presence of zinc and sulphuric acid.

The action of chlorine, bromine, and iodine on aniline affords an interesting illustration of the decreasing affinities these elements possess for hydrogen. By treating aniline with chlorine, the system of this body is entirely deranged, chlorophenissic acid—only loosely connected with the ori-



ginal atom—and small quantities of trichloroaniline being produced. Bromine still acts very powerfully; the action, however, is a simple process of substitution, although not less than three equivalents of hydrogen are replaced by bromine in the formation of the neutral tribromaniline. Lastly, iodine is capable only of replacing a single hydrogen equivalent. The product is iodaniline retaining the basic properties of the original atom.

#### THE PLANET NEPTUNE.

THE writer of the paragraph quoted last week from the *National* as a note to our first review, seems to have misunderstood the real bearing of the proceedings of the Academy of Sciences of 21st ult., which was, in brief, respecting Neptune, that M. Babinet raised the question, whether, taking into consideration the enormous differences in the mass, the period of revolution, and the distance from the sun of the theoretical and real planet, astronomers should not look out for another planet in the neighbourhood of or exterior, and complementary to Neptune, to satisfy the perturbations of Uranus. M. Leverrier said that he had undertaken numerous calculations with this view, but had abandoned them, since he had determined that the real planet, that found by M. Galle, thoroughly satisfied the theory of Uranus—the elements calculated from the observed positions of Neptune affording a complete explanation of the perturbations of Uranus. And that, therefore, disregarding these differences, easily explicable otherwise, he did not see any reason to suppose the existence of a new planet, or to induce astronomers to look for it.

#### LITERARY AND LEARNED.

##### BRITISH ARCHEOLOGICAL ASSOCIATION.

September 13.—*Council Meeting.*—Nineteen new associates were elected, and one corresponding member. Mr. F. Baigent forwarded a coloured drawing of a mural painting, discovered on the south-west wall of the church of St. Lawrence, at Winchester, at the close of August. It was almost immediately destroyed, but Mr. Baigent succeeded in making an accurate sketch at the request of the Council. The subject is the very common representation of St. Christopher, such as was found on the walls of Shorewell Church, in the Isle of Wight, and published in the *Association Journal*. There is the same good drawing in parts, and the same neglect of proportion in the objects represented, and the usual contempt of the rules of perspective. The fish in the river are of huge size and of uncouth shapes. A rustic on the bank has hooked a large pike, which he is exultingly dragging to land. There is a ship in the river not unlike the Chinese junk; and on the opposite side is a lantern half as high as the hermit's cell, by the side of which it stands. From the costume, the painting was pronounced of the time of Edward the Third. Mr. R. Johnson communicated some interesting discoveries of Roman antiquities at Kenchester. Mr. Roach Smith read a letter from the Hon. R. C. Neville, stating the progress of his researches on the site of a very extensive Roman villa, at Ickleton, in Essex. Ten large rooms, with furnaces, flues, and baths, have already been laid open, and almost every day discloses additional remains. Mr. Smith also announced that several discoveries of Roman remains had recently been made in and about the city of London, but under circumstances which, as usual, precluded their development and proper examination. In making a sewer in Suffolk-lane, the workmen cut through the debris of a house, which from the beauty and variety of its mural paintings, was obviously of a superior description. On a fragment preserved is a winged head, executed in the best style of art. Mr. Burditt exhibited, by request of Mr. Crafer, a bronze statuette of Hercules supporting on his shoulders a winged Cupid, stated to have been dug up in Cannon-street a few years since. Mr. Croker exhibited a Roman gold ring, set with an intaglio representing a Cupid with a trident riding upon a dolphin, procured at Gloucester; and a gold ring found at Stratford-upon-Avon, with the initials W. and A. entwined

with a "true lover's knot," bearing a close resemblance in character to the "W. A. S." for William and Ann Shakespeare, on the piece of glass in possession of the Court family, engraved in Falholt's *Home of Shakespeare*. Communications were also made from the Rev. D. Hulbert, Mr. Warren, Mr. Stubbs, Mr. Peacock, Mr. Planché, &c.

##### CAMBRIAN ARCHEOLOGICAL CONGRESS—CARMARVON.

*Tuesday.*—The second annual meeting of the Cambrian Archaeological Association was commenced in this town this morning, and will continue during the week, closing on Friday evening. The meeting is held under the patronage of the Marquis of Northampton. The President of the Association is Sir Stephen R. Glynn, Bart., F.S.A., Lord-Lieutenant of Flintshire; and the lists of vice-presidents, members of the committee, and local and district secretaries, include the names of most of the nobility and persons of eminence in the principality.

Two excursions were made this morning by the visitors and gentlemen interested in the antiquities which abound in the vicinity. The first was into the Island of Anglesey, visiting the church at the village of Newborough, the church at Llangadwaladr, and the one at Aberffraw, the celebrated Cromlech at Henblas, and several other objects of interest.

The second excursion took the company through some of the most romantic and beautiful of the Welsh scenery. The route lay through the pass of Llanberis, visiting the ancient tower at Dolbadarn, and Llanberis church; thence through the fertile vale of Gwynant to Beddgelert, the magnificent mountain pass of Aberglaslyn, the Roman-road, Castell Cidwm, &c., and back, through Bettws, to Carmarvon.

The large and commodious room of the National School has been appropriated for the exhibition of the drawings, objects of antiquity, &c., of which there are a great number. The drawings are ranged with great taste, and the various articles of antiquarian interest placed on tables in the centre of the room.

At the evening meeting Sir S. R. Glynn, Bart., presided; on his right was seated Lord Dungannon, and on the platform were W. Bulkeley Hughes, Esq., M.P., the Rev. the Dean of Hereford, the Rev. the Dean of Bangor, General Sir Love Parry, K.G., &c.; the audience included most of the clergy and gentry of the town and vicinity. Several gentlemen from Ireland, and others from less distant localities, were present.

Several papers were read, and among them was one on the supposed use of the "Cromlech," which elicited some discussion.

The paper which appeared to create the greatest interest was read by the Rev. Griffith Edwards, of Llangollen, on certain lowlands which were supposed, at some distant date, to have been overwhelmed by the sea. Tradition states that this extensive tract of land is now occupied by Cardigan Bay; and it is conjectured that a line drawn from Bardsey Island, in Carnarvonshire, to Ramsay Island, in Pembrokeshire, would show the extent of land thus overwhelmed by the waters. An embankment is supposed to have been formed between these points, with floodgates at the mouths of the rivers, and the disaster is attributed to one of the princes of South Wales, who, on a night of feasting, neglected to close the gates, so that the water burst in and flooded the country. This event is referred to in the Welsh triads, and is supposed to have occurred in the fifth century; but an opinion prevails that it took place at a much earlier period, as there is nothing in the geographical description of the country during the time of the Romans, which can lead us to the inference that any towns of importance existed in the space now occupied by the Cardigan Bay. High ridges, resembling the tops of old embankments, still exist, and can be traced far out into the sea; the largest of these, called Sarn Badrig, can be traced for twenty miles into the bay, and at low tides is often dry to an extent of nine miles. Another similar ridge exists near Aberystwith, and these are supposed to be portions of

the old embankment. Corroborative evidence was given by several gentlemen present, who stated that on the sands at Borth, at low water, the trunks and roots of large trees were often visible, and that these remnants were scattered over a large extent of shore.

*Wednesday.*—Two excursions were arranged for this morning. The one to Clynog, after visiting the British encampment at Treceiri, passed on to see the romantic and peaceful valley where Vortigern, the British king, retired and ended his days. This isolated yet beautiful valley is surrounded on three sides by a lofty range of hills, and is open only on the fourth side, on which it is bounded by the sea. The fine old church at Clynog engaged the attention of the excursionists; and the chapel of St. Beuno was also visited. It was customary for sick and lame persons to cover the tomb of the saint with rushes, and lie on it till morning, when it was expected they would rise perfectly cured.

The second party wended their way through the Nantlle quarries and pass, visiting the British and Roman remains there; the Roman station at Dinas Dinlle, and other objects of antiquarian interest.

At seven o'clock in the evening the general meeting was held. The room, as on the previous evening, was filled with the rank and fashion of the town. The four following papers were read—viz., "On Cwm Hir Abbey," by the Rev. W. J. Rees; "On Aberlaron Church," by the Rev. H. Longueville Jones; "On the Interior of Medieval Buildings," by the Rev. John Parker; "On the Gold Plate in the Carnarvon Museum," by J. O. Westwood, Esq.—*Morning Chronicle.*

##### LYCIAN ANTIQUITIES.

*Account of the Ionic Trophy Monument, Excavated at Xanthus.* By Sir Charles Fellows. Murray.

Rescued from remote antiquity, restored with admirable taste and judgment, and transported from Lycian Xanthus to the British Museum, the subject of the present essay is one of the deepest classic and historical interest. To the Termile, or Tramlas, the earliest known people of the country, whose chief city was called Arina, before the term Lycians was applied by the Greeks, and Xanthus designated the capital, are to be attributed numerous inscriptions, rock tombs, sculptures still sharp,\* and with painted surfaces, coins, and mythological representations. Arina stood principally upon a bold rock, rising abruptly from the river Xanthus, and here are found exclusively the ruins of the monument of the early inhabitants; and Sir C. Fellows informs us—

"The walls, the towers, the peculiar style, the gothic-shaped tombs, and tombs sculptured to imitate wood-work, are all still to be seen on this site." It is surprising, and highly interesting, that we should have been made so well acquainted with the appearance, character, and architecture of the cities of this early people, by the numerous views of the ancient cities of Pinara, Tlos, and even of Arina or Xanthus itself, sculptured in bas-relief; from the sculpture we also learn the costume, the loose robe, the beard, the short sword, the bow-case, the construction of their chariots and peculiar trappings of their horses; we have also presented to us their poetic legends, recorded in the poems of Homer, and the often-repeated mythological allusions in the funeral ceremonies. A knowledge of the peculiarities of this people," he adds, "obtained from a close examination of their works, will throw much light upon the subject of these pages."

The destruction of the Xanthians by Harpagus, the general of Cyrus the Great, as related by Herodotus, B.C. 547, necessarily led to the ruin of such a temple as that discovered by the author, and so ably re-constructed by him. The base was formed of massive blocks of scaglia, each weighing from six to ten tons, and fragments were scattered around, concealed from the sight by a thicket of vegetation. These were brought together, and the Ionic monu-

\* The rocks are of scaglia or Apennine limestone, extremely hard and flinty and difficult to cut; consequently, remaining well defined to an interminable period.

ment which had surmounted the existing base was again piled together, as may be witnessed in the model in the Museum, or the engraving of it, as a frontispiece to this volume. The skill and certainty with which this was done could only be derived from Sir Charles' acquaintance with the other monuments in Asia Minor, and by his comparing and measuring the remains of similar structures of the same age and in the same style of art. In describing these operations of mind and mechanism, he tells us—

"The first impression in viewing this Monument in Lycia, is its being composed in a style and adorned by a character of art foreign to that country. The marble is also foreign, probably from Paros; it is the only building of the kind I have seen in Lycia. From my observations and sketches during previous travels, I at once recognised the peculiar form of its massive pedestal, surmounted by a temple-like structure, as similar to those which I have only seen in Caria, in the ancient cities of Alinda, Alabanda, and Mylasa. The style of architecture is well known as that of Ionia, the same country. The sculpture, though evidently earlier, is of the same school as the remains of the tomb of Mausolus (353 B.C.) from Halicarnassus, now in the British Museum. The building has been erected as a trophy and tomb: it cannot have been a temple, for in that case the bands of sculpture would have been out into by a flight of steps, and the statues between the columns would prevent access. The cella will also be seen to be a tomb. There is no site at Xanthus so well suited for a trophy, commanding the conquered city, as this."

We need not follow the details. The sculptures represent battles, sieges, prisoners before their conquerors, hunting scenes, myths, sacrifices, funeral feasts, rites, and processions; in the consideration of the whole of which, Sir Charles says—

"I cannot but attribute the erection of this structure to the followers of Hargapus, commemorating his victory, and serving as a tomb for his heroes: its erection during the lifetime of some of the conquerors would probably not be later than 500 B.C."

The speculations upon the subsequent history of the inhabitants deserve the attention of the antiquary and scholar. The author proceeds—

"After its conquest, Xanthus was occupied, I believe, by a people who continued the use of the same architecture and language as their predecessors; and there is no trace, except in this Monument, of the continued residence of an Ionic Greek population—scarcely a Greek inscription referable to an earlier date than the age of Alexander, (355 B.C.) I find, however, almost continuous monuments, inscriptions, and coins, in the Lycian art down to that age—from the tomb of the son of Hargapus, to the decree of Pixodorus, King of Caria, 340 B.C."

"I find no work of art remaining at Xanthus, referable to the next two centuries: the well-known Greek coins of the Lycian league, found so abundantly in the other cities of Lycia, are not met with here; but we have the coins of Claudius, Trajan, the Antonines, Commodus, Severus, Gordian, Aurelian, Constantine, and Julian. I therefore believe Xanthus to have been but a small city, scarcely issuing coins for a period of several centuries, while the other cities of Lycia seem to have risen into greater importance. A little before the Christian era, Xanthus seems to have revived under the auspices of Roman protection; and to about the time of Vespasian (A.D. 80) I attribute many of its most important buildings, the materials of the ruins of which are still found in abundance. During the next three centuries Xanthus became a great Christian city. Many buildings of the time of Vespasian seem to have been pulled to pieces and reconstructed for other purposes: the seats of the theatre are piled up into walls and bastions, and for the first time united with cement. An extended city is walled in with blocks and pedestals, the work of the Greeks, inscribed in honour of their victors in the Roman games. Numerous churches and religious establishments are built of the same materials. I have seen no stones re-worked by this later people; but columns

and doorways, varying in dimensions, are used in the construction of the same Christian church. The tombs of this age seem to have been more respected, and still remain in several directions near the city. This age of architectural transformation continued until the fifth century of our era, when we find Xanthus still celebrated for its schools.

"At this period our Trophy Monument stood in ruins upon its cliff, with the statues mutilated by the surrounding iconoclast inhabitants; the heads were broken from the statues, the roof had fallen in, the cella mostly removed, but the pediments and columns were standing. Mr. W. W. Lloyd ingeniously suggests that it was probably seen in this state by Proclus, A.D. 412, and supposes that Proclus describes the sculptures of the eastern pediment. At this time there were a number of small houses, occupied by Christians, at the foot of the cliff upon which the Trophy monument stood; into some of the walls around these houses the stones of the cella were built, but the temple-like Monument still towered above them. At this period an unforeseen and awful visitation awaited this and many neighbouring cities of Asia Minor: earthquakes, shaking even the massive monuments of the early Lycians, threw down and destroyed every building of the Greeks and Christians, and the whole city of Xanthus lay in ruins; not a marble fragment of the superstructure described in these pages remained upon its base, and the ruins buried the houses below; these ruins have, perhaps, never been visited, certainly they were never moved, until I discovered them in 1838."

In conclusion, he observes—

"I feel that this is a daring and perhaps incautious sketch, involving many highly important points in history and in the history of Art; but I am anxious to register my evidence, derived from observation on the spot, and to court discussion upon the various subjects involved in the inquiry. If my position be admitted, the evident similarity of the sculpture of many groups in the larger frieze, as well as in the treatment of the statues, to the Athenian and Phigalian sculptures, must convict these later workmen of plagiarism, and, as hinted by Pausanias, lead us to suppose that Pericles, wishing to adorn Athens, sent to Asia Minor for workmen. This monument would indicate the employment of Ionians as the designers of the finest of Athenian works."

The engravings which adorn this account explain every portion of it, and afford excellent ideas of action and costume; and the whole, we repeat, is an exceedingly interesting publication.

*The Parthenon.*—Whilst writing on subjects of this kind, we would recall attention to the remarks on the Parthenon, and the reproduction of two models of that celebrated building, published at Salisbury,\* by Mr. R. C. Lucas, the Sculptor, about three years ago. It is also a very ingenious and able work, and embellished in an interesting manner.

#### SKETCHES OF SOCIETY.

*The Builder.*—The last number of our Contemporary, in a discursive "leading article," mentions several matters of public interest which (in the way the periodical press is generally edited,) are not likely to find their way elsewhere. He mentions

\* W. B. Brodie & Co.

† If paragraphs are sent cut and dry from their original sources, they may meet insertion when room and the convenience of fitting the paper together (i.e., technically, "making up") permit; but intelligence, however interesting, is rarely, if ever, sought to be digested from masses of information, and put in a specific form before the reader. What can be cut, perhaps, from a provincial newspaper, however trifling and insignificant, answers the purpose easier, if not better, than taking the trouble to consult journals in which matter important to the whole civilized world is continually appearing; and it is not an uncommon thing to find facts quoted in London from distant and foreign papers which have been copied weeks and months before from London publications, that have been lying ever since on the tables and before the eyes of those who at last discover the mares' nests so far from home. In short, editors do more than brains towards filling up the miscellaneous parts of even our best conducted newspapers; and in excuse, it can only be said, that there is a very great deal to be done, much hurry, and considerable difficulty in dividing the peculiar labour which would lead to more perfect results.—Ed. *Literary Gazette.*

the silence of the projectors and directors of the Caxton Memorial subscription when it has become necessary for the Westminster Improvement Commissioners to reserve or occupy the grand site where it was to be erected, amid magnificent water-works, illuminations, and sculpture. That the scheme would fail, notwithstanding the inexhaustible support so liberally promised, and the wonderful speculation as to what should be done with the surplus flowing in from every quarter where the English language was spoken, (including American sympathizers, as announced in the feeling and flowing periods of Mr. Bancroft and Mr. Knapp of Massachusetts,) we predicted at the time. There was a system of jealous exclusiveness in the project which poisoned the whole; and it fell still-born, fifteen months ago, from the Adelphi meeting. The failure was humorously foretold in a couplet pencilled in the room, whilst the high-sounding speeches were proceeding, and Caxton, *inter alia*, was compared to a Dinornis—

Let them proceed, and after all, I'm thinking,  
Old Caxton's tribute won't go on like Wynkin!

There was so much of the absurd mixed in the design that the public were cooled off at the very onset. Trafalgar-square and the dolphins apointing to the periwinkles were immediately suggested, and the installing an Idea of hydrostatics and gas as typical of a typefounder instead of the typefounder himself, seemed to cap the ridiculous; rather than the poetical; and when it was proposed to add the statue, from a doubtful print, to the "fount" and lights, the pictures of Captain Cook and Dr. Burney, among the water nymphs and allegorical personages, in their periwigs, in Barry's fine painting on the wall, appeared to rise up as offering a model for, at any rate for a Caxton.

We trust, however, to hear from the committee what they have collected, and what they think they can accomplish.

*The Builder* goes on to notice that Government and the liberal Lord of the Manor, Lord Cadogan, have made an arrangement for the reversion of the property on which the Military Asylum in the Kings-road stands to the country, instead of being held, as at present, on a short lease; and that the noble earl intends to apply a considerable portion of the purchase-money to the great desideratum, an embankment of the Thames about Chelsea, to embellish the spot whence his second title is derived.

The rickety, crazy, and deformed constructions of old barges and rotten timber, which now serve to disfigure the river and land penny passengers from the steam-boats, may, perhaps, come to be considered the nuisances they are when this improvement is made, and an example given of the combination of the beautiful with the convenient and useful.

Our contemporary also mentions, that in repairing what Charles II., amid the polemical disputes of his time, pronounced to be, "if at all, God's visible church upon earth,"—viz., Harrow on the Hill, "a curious brass has been found under the paving, dated February 14, 1488, to 'George Aynesworth,' whose figure it gives, with those of his three wives, and some fourteen or fifteen children."

Further, that "notwithstanding the want of due acknowledgment on the part of the Government, (see our last Number, p. 607,) Mr. Vernon's goodwill appears to be unabated, for within these last three days we understand a letter has been received by Mr. Uwins from Mr. Pettigrew, offering to the National Gallery, on the part of Mr. Vernon, another picture—viz., the Council of Horses, by the veteran academical Ward, remarkable as having been painted at the advanced period of life to which the artist has attained."

And lastly, our friend, treating of the limits thrown in the way of production in the fine arts, concludes—"We think, therefore, that schemes might be devised which would put art more within its reach. Literature has been cheapened—we have witnessed the result; may not an analogous effect be produced by cheapening art also by all possible expedients? Perhaps an extension of the principle of Art Unions might be highly beneficial; the introduction of greater



taste in the design of domestic furniture would be the most effectual method of gradually surrounding, not only this, but all classes, with the *lustré* of the beautiful. It will be of little use, however, to produce fine art manufactures at double the price of the ordinary article; but in suggesting means towards a desired end, it is seen that as circumstances exist there is a very wide field open for artistic exertion as yet uncoupled; and this, therefore, may be looked upon as a retarding condition both to the class and the artist."

From much of this portion of the text we essentially differ. If cheap Art is to lead to a "result," similar to what cheap Literature has done, it ought, in our opinion, to be most strenuously eschewed. We do not want tea-tray tinsels for sterling pictures, nor Brummagem wares for efforts of genius. We have more than enough of low art; and as for the introduction of greater taste in the design of domestic furniture, it seems to us that nearly all that is now done and pulled in that line, is deteriorating instead of improving the articles experimented upon. Nothing can be more puerile than the majority of the things the public are called upon to admire and purchase at rather high prices. We have performances in wood, glass, porcelain, china, ivory, bronze, silver, gold; chased, inlaid, carved, grouped; and when we have looked over a whole exhibition of them, we discover (with few exceptions) a marvellous deficiency of fancy and elegance, a poverty of invention, and a mere series of change-workings without regard to grace or utility. How inferior to the better times of England and of France, from Louis XIV. to the present day! Compare the plate of the era of the later Stuarts with the boasted trifling of 1848, and the notion of improvement will be laughed at. We marked in a recent catalogue the following instances of unfitness: Jugs into which no servant could insinuate three fingers to clean them.

Candlesticks, candelabra, inkstands, knife-handles, mustard-pots, and even shaving-pots, bedizened in a manner so intricate and frippery, that their uselessness admitted of less question than their trumpery appearance.

Tespiots, cups, ewers, decanters, &c., and the whole class of such articles for the table, ornamented in the style of barley-sugar confectionary, liable to every accidental mutilation, and defying the art of man to keep bright or clean.

Grates so contrived as preclude the possibility of fire burning well in them, or their shop-like furnishing up being preserved.

Marqueterie of the poorest patterns, and stained glass to match.

Reliefs truly *bas*. Seats and repose chairs carved out in such sharp designs that no lady's dress could leave them without a deposit of shreds.

Chasing not to be looked at with that which was common to us even seventy or eighty years ago, before and at the time the Royal Academy was instituted.

In short, nineteen out of twenty of these manufactures are either mere novelties destitute of merit and utility, (for the last is the *sine qua non* in such works, and without it there is no beauty), or unsuccessful imitations of (seldom successful competitions with) justly prized models of ancient art. The exceptions prove the rule.

#### VARIETIES.

*The Sale of the Pictures at Stowe* occasioned some stir on Thursday. The "Marquis de Vieuxville," by Vandeyck, brought 210 guineas; "Minchen den House, Southgate," now the property of Lord Leigh, 195 guineas; and the celebrated "Chandos Portrait of Shakespeare" (?) was secured by Mr. Rodd of Little Newport-street, at 355 guineas, for Lord Ellesmere. Mr. Stanfield's "Wreckers of Calais" was bought for Mr. Grundy of Liverpool at 410 guineas. The sale realized 5219*l*. 4*s*. 6*d*.; and the famous Rembrandt remained for sale yesterday, and would certainly fetch a high price.

*Australia*.—Since the return of Mr. Kennedy, the following interesting particulars have been added to the description of good country in the official despatch. A new tract of country has been discovered that is described as most splendid, more especially beyond Warrigo, to portray which even the glowing language of Sir Thomas Mitchell falls short; being clad in verdure, and bearing timber of magnificent growth. Several rivers and creeks have also been discovered, or explored for the first time; and, to crown all, in a healthy region, none of the party having been attacked with sickness of any kind since leaving Sydney. We must not forget to add, the party left Sydney with no animal food, their guns being the only commissariat on which they had to rely in this particular; and the contemplated supplies and means of acquiring them never failed. For eleven months they travelled the bush, and never knew the want of animal food. Mr. Thomas Wall, the indefatigable naturalist of the party, has made some valuable additions to the Sydney Museum in ornithological and entomological specimens. That part of the journey bordering upon the arid and stony Desert of Sturt is drily described as having been "a benefit."—*South Australian Register*.

*Progress of Archaeology*.—The impulse given to archaeological pursuits has been exhibited in a very interesting light by the Sussex meeting, (to the proceedings of which we purpose to return,) and is still further indicated by a meeting of the Bury and West Suffolk Archaeological Institute, about to take place under the presidency of Colonel Baker of Clare Priory, in the neighbourhood of which are remains of antiquity belonging to almost every style and period of English history.

Professor Lee, of Cambridge, has resigned the Hebrew Professorship, which he has held since 1831, when he succeeded Mr. Lloyd, the preceptor of the chair during thirty-five years. Dr. Lee was previously Professor of Arabic, and justly stands in the first rank as a great Oriental scholar.

*The Comet*.—Dr. Petersen, of Altona, is stated to have recognised the advent of this expected visitant advancing toward the sign of the Chariot; and Mr. Taylor, of Liverpool, also announces that he has seen it, and it may be seen, not far from the stars Castor and Pollux, and moving towards Procyon.

*Projected Buildings for the National Gallery*.—Among rumours plans for the fitting reception of our national treasures in art, it is said that Mr. Penne-thorne proposes a temporary asylum for the Vernon Collection, and an accumulating Parliamentary annual grant of 15,000*l*. or 20,000*l*. to provide a fund for the erection of an altogether new gallery, on the site of Cleveland Row, St. James; and that Mr. Barry has offered, at the cost of not more than 50,000*l*., to raise the present building in Trafalgar Square a story, and render it applicable for the purposes for which it was originally intended.

*Ancient American Mines*.—The *Buffalo Express* describes the discovery, in June last, of some very old copper mines near Ontonagon, on Lake Superior. The shafts were wrought differently from present practice. Miners' tools, cobble stones used as mallets, and other curious articles, have been found.

*Consumption Hospital*.—On the motion of Mr. Lott, the Corporation of London voted 100*l*. to this charity.

#### LITERARY NOVELTIES.

In the midst of European national confusion, we see announced, "Ruins of Many Lands," with illustrations, in monthly parts, by N. Michell.

#### LIST OF NEW BOOKS.

Act for Promoting Public Health, edited by Scott, 12mo, boards, 5*s*.  
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1849.	h. m. s.	1848.	h. m. s.
Sept. 16 . . .	11 54 40.5	Sept. 30 . . .	11 55 16.9
17 . . .	— 54 19.4	21 . . .	— 52 55.1
18 . . .	— 53 58.2	22 . . .	— 52 34.3
19 . . .	— 53 37.1		

#### TO CORRESPONDENTS.

Will Jan T. oblige us by stating where we can direct a letter to him?

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